



ADVENTIST REVIEW AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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"EVEN THUS SHALL IT BE."
Luke 17:30.

THE sun had arisen on Sodom,
And its fair flashing radiance of light
Stole as pure as the breath of an angel
Through the haunts of its moral night.

The buyers and sellers were moving,
And the lovers of pleasure began
The new day with their riot and laughter,
New devices in evil to plan.

All had heard from the lips of the stranger
A message so startling and sad,
Yet they scouted each rumor of danger,
And accounted the publisher mad.

They glance at the sky and the landscape,
No flaw in fair nature appears;
And they miss not the few who have left them,
Berated with mocking and jeers.

But the day that began with the sunlight
So softly shed over the plain,
Held the death-cloud that gathered above them,
And concluded their pleasure in pain.

So the lips of the Nazarene Prophet,
As he glanced to the closing of time,
Have announced with convincing precision,
In sentences awful, sublime—

Even thus shall it be at my coming!
Did he know? Hath he said what is true?
Then the great world of men will be wicked,
And the just be unnoticed and few.

Then a message of judgment impending
Must be sounded, and scoffers will rise,
All absorbed in some worldly adventure,
Every preacher of truth to despise.

Then the righteous shall flee from the danger
To a city more glorious than Zoar,
And the hand that now holds retribution,
Dark destruction on evil will pour.

—J. Albert Libby, in *Domestic Journal*.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

THE UNCERTAINTY OF GEOLOGICAL SCIENCE.

BY ELD. A. T. JONES.

(Continued.)

NEXT in order, we come to Part IV., Structural Geology—Order of Superposition—*The Foundation of Geological Chronology*: "As sedimentary strata are laid down upon one another in a more or less nearly horizontal position, the underlying beds must be older than those which cover them. This simple and obvious truth is termed the law of superposition." Again, Part V., under "Use of Fossils": "The true order of superposition is decisive of the relative ages of stratified rocks." "For geological purposes therefore, and indeed for all purposes of comparison between the different faunas and floras of different periods, it is absolutely essential, first of all, to have the order of superposition of strata

rigorously determined. Unless this is done, the most fatal mistakes may be made in Palæontological chronology." And yet again, Part VI., No. 1: "In every stratigraphical research the fundamental requisite is to establish the order of superposition of the strata. Until this is accomplished, it is impossible to arrange the dates and make out the sequence of geological history."

This would be all plain and easy enough, if the rocks always and everywhere were lying in their true and original position. But in some places "the rocks composing huge mountain masses have been so completely overturned that the highest beds appear as if regularly covered by others which ought properly to underlie them." And in such instances he says the "apparent superposition may be deceptive." How, then, are we to guard against deception? If huge mountain masses are lying in a directly inverted position to that of the valleys or the plains, how can we tell which one is "upside down"? Just here the geologist's *summum bonum*, the *fossil*, comes in thus:—

"It is by their characteristic fossils that the divisions of the stratified rocks can be most satisfactorily made. Each formation being distinguished by its own assemblage of organic remains, it can be followed and recognized even amid the crumplings and dislocations of a disturbed region." And again: "But it is mainly by the remains of plants and animals imbedded in the rocks that the geologist is guided in unraveling the chronological succession of geological changes." And further, one of the uses of fossils is plainly stated to be, "to furnish a guide in geological chronology whereby rocks may be classified according to relative date, and the facts of geological history may be arranged and interpreted as a connected record of the earth's progress." From these statements it plainly appears that it is by the *evidence of fossils* that the "order of succession," or "superposition," or "relative age of strata" is made out. Yet under "Relative Age of Fossils," is this equally plain statement: "The chronological sequence of fossils, must be determined first of all by the order of superposition of their enclosing strata;" because "there is nothing in the fossils themselves, apart from experience, to fix their date."

Now here are two statements that we wish to place side by side, that it may be seen what they really say. And what they do say, although it may appear surprising, can be sustained by a greater number of quotations than are here already given.

"It is mainly by the remains of plants and animals [fossils] imbedded in the rocks that the geologist is guided in unravelling the chronological succession of geological changes."

"The chronological sequence [succession] of fossils [remains] must be determined first of all by the order of superposition [chronological succession] of their enclosing strata."

One of these says that the *relative age of the rocks* is determined by the fossils. The other says that the *relative age of the fossils* is determined by the rocks.

What is this but reasoning in a circle? Thus, the geologists say to us, for instance, "Here is a strata of rock that was deposited fifty millions of years ago." But we ask, "How do you prove that?" They reply, "We prove it by the fact that in it are imbedded organic remains of the earliest forms of life that appeared on this planet." But again we ask, "How do you prove that to be 'the earliest form of life'?" The re-

ply is, We prove that by the simple fact of their being imbedded in that particular strata of rock." Yes, certainly, prove each by the other, and they will then both be true. All this may be geological, but it assuredly is not logical, nor is it according to established rules of evidence.

And now, to show that I have not pressed any of these statements into service to make a point, I would beg leave to continue this line a little further.

Under Part IV., "Relative Lapse of Time Represented by Strata and by the Intervals Between Them": "As a rule, we should infer that the time represented by a given thickness of similar strata was less than that shown by the same thickness of dissimilar strata, because the changes needed to bring new varieties of sediment into the area of deposit would usually require the lapse of some time for their completion. But this conclusion might often be erroneous." "But in all speculations of this kind we must bear in mind that the length of time represented by a given depth of strata is not to be estimated merely from their thickness or lithological characters. The interval needed for the transition from one stratum, or kind of strata to another may often have been more than equal to the time required for the formation of the strata on either side. But the relative chronological importance of the bars or lines in the geological record can seldom be satisfactorily discussed merely on lithological grounds; this must mainly be decided on the evidence of organic remains [fossils]. By this kind of evidence it can be made nearly certain that the intervals represented by strata were in many cases much shorter than those not so represented; in other words, that the time during which no deposit of sediment went on was longer than that wherein deposit did take place."

Again, Part VI., No. 5: "The relative chronological value of the divisions of the geological record is not to be measured by mere depth of strata. Of two sets of rocks, the total depth of both groups together may be, say one thousand feet. Elsewhere, we may find a single unbroken formation reaching a depth of ten thousand feet; but it would be utterly erroneous to conclude that the latter represented ten times the length of time shown by the two former." "Fossil evidence furnishes the chief means of comparing the relative value of formations and groups of rock. A break in the succession of organic remains marks an interval of time often unrepresented by strata at the place where the break is found. The relative importance of these breaks, and therefore, probably, the comparative intervals of time which they mark, may be estimated by the difference of the facies of the fossils on each side."

Further, Part V., under "Doctrine of Calonies": "While the mere fact that one series of rocks lies unconformably on another proves the lapse of a considerable interval between their respective dates, the relative length of this interval may sometimes be demonstrated by means of fossil evidence, and by this alone. But fossil evidence may be made to prove the existence of gaps which are not otherwise apparent." "A few species may pass from one into the other, or perhaps every species may be different. In cases of this kind, when proved to be not merely local but persistent over wide areas, we must admit, notwithstanding the apparently undisturbed and

continuous character of the original deposition of the strata, that the abrupt transition from one facies of fossils to the other must represent a long interval of time which has not been recorded by the deposit of strata."

And so we are brought by this line of quotations again around the geological circle, thus:

"The first and fundamental point is to determine accurately the order of superposition [succession] of the strata. Until this is done, detailed palaeontological [fossil] classification may prove to be worthless."—Part V. under Subdivisions by Means of Fossils.

"When the order of succession of organic remains [fossils] among the stratified rocks has been determined, they become an invaluable guide in the investigation of the relative age of rocks and the structure of the land. And the true succession [superposition] of strata may thus be confidently established.—Part VI., No. 4.

And also this last quotation may be placed over against these: "The true order of superposition is decisive of the relative ages of stratified rocks." "The chronological sequence of fossils must be determined first of all by the order of superposition of their enclosing strata."

And thus the second time, after laying the Foundation of Geological Chronology, he has destroyed it. But this is Geological Science. Yet we cannot help wondering whether it does not come within the scope of Paul's words in 1 Timothy 6:20.

(Concluded next week.)

CHRISTIAN TEMPERANCE.

BY ELD. M. H. BROWN.

TEMPERANCE is an important element in the Christian character, and one which is very apt to be overlooked in these days of eating and drinking, feasting and revelry.

It should be a matter of deep gratitude to God that, in the great reformation now in progress, in restoring the Sabbath of the Lord to its place in the divine law, and in restoring many other sacred truths that were lost sight of through the dark night of papal rule, Bible temperance is receiving some attention.

Christian temperance has been an element of strength to our people and our work, and it will prove a still greater blessing to us if we carry out its principles more carefully. The restraints God places upon man, under the divine government, are not to manifest his power, and authority, but to secure man's well-being, and happiness. We are so organized that sorrow, suffering, disease, and death, follow as the natural results of sin and disobedience. In threatening the penalty of death, and in pronouncing the sentence of death upon the transgressor, the Law-giver and Judge of all the earth simply declares the natural and inevitable consequences of transgression. The Judge may hasten the final catastrophe by the visitation of his wrath, as he did in the days of Noah, and as he will when the great day of his wrath shall come; but it still remains true that sin is, in its very nature, not only productive of pain, suffering, and degradation, but ruinous and destructive, and when finished, will surely bring forth death. Jas. 1:15.

While this is true of all sin, it is emphatically true of the violations of physical law. Paul recognized this great truth in his day, when writing to his Corinthian brethren in reference to the Christian race, and the efforts necessary to secure the mastery in the Christian warfare. The church at Corinth were well acquainted with the Isthmian races and games that were celebrated near their city, and hence Paul asks them, in 1 Cor. 9:24, "Know ye not that they which run in a race, run all [that is, all run], but one receiveth the prize?"

The Christian race differs from the races referred to in this respect: In those ancient races, the individuals who ran were competitors, and hence but one could receive the prize; whereas in the Christian race, all may win if they lay aside the weights and hinderances, and run the race in harmony with the regulations of the Master of assemblies. Hence the apostle exhorts us to "so run, that we may obtain." He then calls attention to the fact, which was well known to them, that "every man that striveth

for the mastery, is temperate in all things," referring to those who strove in those games, "Now they do it to obtain a corruptible crown." Here is a statement that ought to bring shame and confusion upon every professed follower of Christ who gratifies the appetite and the passions at the expense of health and strength. He claims to be fighting the good fight of faith, to be engaged in the Christian warfare, to be struggling for the prize of everlasting life, a crown of glory, imperishable and incorruptible; but he is not willing to practice as much self-denial and restraint to secure the heavenly treasure, and glorify God in this life, in his body and spirit which are God's, as the selfish, worldly man who strives for a corruptible crown, and for worldly honors. Paul declares, however, that we do it for an incorruptible crown. He would have us understand that the true Christian will be as earnest, as self-denying, as temperate in striving for the heavenly prize, as those who struggle for earthly riches and fading crowns. He says, "I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." It is evident from this statement that the practice of self-denial and Christian temperance in reference to the body, is so practical and important as to affect our eternal as well as our temporal interests.

Have we overcome our desire for the grosser indulgences, the use of alcoholic beverages, tobacco, and pork? Those who have not, should begin a vigorous warfare against these vile, death-dealing articles, and deny the morbid and depraved appetite that clamors for them. Those who have overcome their desire for these things, and thus practice no self-denial in abstaining from them, should not complacently settle down to the conclusion that they have gained the victory over appetite, and need make no special effort to keep under the body, and abstain from fleshly lusts which war against the soul.

Physiology teaches us that tea and coffee, and the various spices and condiments, are injurious to the health and to the best interests of mind and body. The testimonies of the Spirit of God also speak with no uncertain voice in regard to indulging the appetite in the use of such things. Many turn away from such light and instruction because it is more congenial for them to gratify the taste than to deny it; they love darkness rather than light, and choose self-gratification rather than self-denial.

The question with the people is not, What shall we eat and drink to give us clear minds and sound bodies, and thus be in the best possible condition to run the Christian race and glorify God in our bodies and spirits which are his; but it is, What shall we prepare to please the taste and gratify the appetite, without regard to the health of the system. We should remember that we are fallen in sin, that we are depraved and corrupted in our physical natures and appetites, as well as in our mental and moral natures; hence the necessity for us to *crucify the flesh*, with the affections and lusts, and keep the body under, as well as to bring every thought into captivity to the obedience of Christ. Those who fail in the former, will not succeed in the latter. Our first parents yielded on the point of appetite, and six thousand years of indulgence have produced unnatural and depraved tastes, that greatly increase our dangers in that direction.

PARENTAL INFLUENCE.

BY ELD. R. S. OWEN.

"TRAIN up a child in the way he should go; and when he is old he will not depart from it."

It is said that there are exceptions to all general rules, so there may be to this. There are no doubt instances in which a child that has been brought up under the restraining influences of truly pious and devoted Christian parents, in after years is led away into paths of sin and final ruin. Such cases, however, are exceptions to the rule, and to one such exception there may be hundreds who, after making life a success and a blessing to the world, testify that they owe a

debt of gratitude to their parents for their success. The mother's prayers and the father's counsel have served as a monitor to them when surrounded by temptations of the world. On the other hand, how many there are in the world who, following the evil course of their parents, have gone down to ruin.

In the State of New York lived a family whose record shows five generations of condemned criminals. Thus, from father to son, the evil had been transmitted through five successive generations.

In London, a few years ago, there was published a cartoon illustrating this kind of parental influence. It represented a drunken father who had just come staggering home through the snow. His little boy had run to meet him, and was following behind, trying to step in his father's tracks. The father looked around and was watching his son. The boy staggers to and fro just as his father had done. "Oh!" said the startled father, "are such the tracks I am making for my son to walk in?"

If parents would look over their past lives and see their pathway as plainly, many would be astonished to see their children following a crooked path. A man was once taking dinner with his little boy at a hotel. The boy was asked what he would have. His answer taught that father an impressive lesson: "I will take just what father does."

The strength of a mother's influence was so forcibly illustrated by an incident which recently occurred that I wish to relate it. A little girl of twelve summers, now living in the town of —, Vt., a short time ago came from another State to live among strangers. Her mother lived and died a Sabbath-keeper, while her father took no interest in religion, and afterward married a woman of Catholic faith. Not long after the step-mother came into the family, she began to try to persuade the daughter to become a Catholic and join that church. After using all the means in her power, she called in the priest, who used his influence to induce her to yield to the wishes of the step-mother; but it was all in vain. She answered all their arguments by saying, "I want to be just such a Christian as my mother was." They finally became so urgent that she left the room. The priest went home, no doubt deeply impressed by the strength of a Christian mother's influence. The step-mother soon began to use harsh means to carry her point; but the father then interposed, and rather than to have the child abused, he found her a place to live among strangers. Her own mother's influence still follows her. Although she is not living among those of her mother's faith, she has shown marked indications that she still loves the present truth. Parents, here is a case that should teach you a lesson. Has your influence been such that your children will desire to be just such Christians?

I will relate an incident of another character. I went to a place a few years ago to see about holding meetings. There was but one family of Sabbath-keepers in the place. I visited them first. I had been there but a short time when I was taken aside by the oldest son, a young man, who had once kept the Sabbath, but had given it up, though still believing the truth. With tears in his eyes, he said, "I would like to have you come here and hold meetings, but I feel it my duty to say that my father's influence would be very much against you. It seems hard to say it, but the people here have lost confidence in his Christianity." Such cases I hope may be as rare as they are painful.

Oh! that parents would realize the importance of their home influence. Here is where missionary work should commence. "Ye are the light of the world," said Christ. A lamp will always throw its brightest light on the nearest objects. So with a true Christian. While he may be laboring to send the light out into the world, the glory of that light will shine the brightest in the home circle.

—Pride goeth before destruction, and a haughty spirit before a fall."

TEMPTATION.

Heb. 4:15, 16.

BY LAURA C. NOURSE.

I think when the waves of temptation
Sweep swiftly and dark o'er my soul,
I'll flee to the arms of my Saviour,
And give to the Master control.

I know that he loves and will save me;
I trust to his care every day;
Yet oft, when my need is the sorest,
Forget to look upward and pray.

'Tis the same old story of trusting
Too much in the strength of our own,
And doubting the words of the Master,
"Ye cannot be victors alone."

My spirit, with Paul's, is most willing,
But the flesh hath oft proven weak;
Oh! when shall I learn that the Saviour
Hath only the grace that I seek?

To come with my proud heart to Jesus,
And lay down its weapons of strife,
And safe in the arms that uphold me,
Give to him the wheat of my life.

Too long have I garnered for Satan,—
Have scattered the bright golden grain,—
Till the page of my life-book is blackened,
And covered with sorrow and pain.

Henceforth, with the help of the Master,
I'll keep the foul tempter at bay,
And come in his strength to the vineyard
To toil while he says it is day.

And when the bright light of his coming
Shall startle the world with its blaze,
I'll hear from the lips of my Saviour
Sweet words, full of music and praise.

Central Park, L. I.

DO THEY REALLY BELIEVE?

BY ELD. M. C. WILCOX.

Do they really believe them? I do not mean the testimonies, but the plain injunctions of God's Word. Do they believe the Bible? Do they believe that the Lord means what he says, and says what he means? These, and many other queries of like nature, have passed through my mind as I have looked over different congregations among our people, and have seen the display that is made in dress, on the part of our sisters.

"There," says one, "is that horrid dress question again; I was in hopes that it would rest for awhile." But let me say to you, my sister, that it will not rest as long as the ministers of God's word do their duty. Read the injunctions which are laid upon them. 2 Tim. 4:2: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 1 Pet. 5:2: "Feed the flock of God which is among you." They are exhorted and enjoined to teach, charge, rebuke, exhort and command, and this "with all authority." Can they willingly, or willfully, disregard these duties and be blameless? I think you will say that they cannot thus disregard their high trust; for God's word tells us they must give account. Heb. 13:17. Their responsibilities are indeed weighty; certainly, man would sink beneath them were not his sufficiency of God. 2 Cor. 3:5.

Among the commands of Inspiration are those pertaining to dress. Let us read them. 1 Tim. 2:9, 10: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Pet. 3:3-5: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves." See also Isa. 3.

Let us look at some of the terms used, as there are doubts as to their meaning, by many. "Shamefacedness" means, according to the best authorities, "shamefastness, bashfulness, modes-

ty." "Sobriety," means "soberness, moderation." "Plaiting" and "braided" refer to the numerous styles of fanciful arrangement in which the hair is braided, curled, crisped, banged, frizzed, etc. The gold, pearls, etc., have reference to the uses of these as ornaments. Now with these explanations, is not duty plain? Are the vain, showy, ruffled, tucked, puffed, plaited garments, with scores of variations and combinations besides, in harmony with the divine rule? Are the thousands of dollars that are spent annually for the various materials which serve for decoration, laid up in Heaven. Thousands are suffering for the necessities of life, millions are sitting in the darkness of error; but these facts affect not the devotee of fashion. The eyes will sparkle over some "duck of a bonnet," the face will light up with delight at the advent of a new fashion; but the spread of truth, and the conversion of souls never awaken a feeling of joy in her heart. Many tears of vexation are shed over the petty disappointments, caused by the freaks and sudden changes of fashion; but the sufferings of Christ and the loss of souls move not the heart of fashion's slave.

How strange it is that sensible women—Christian women—will allow themselves to be ruled by such an unmerciful tyrant as fashion! Strange—passing strange—that they will so prostitute their God-given powers, as to toil weary hours and days, and spend strength and health and life at fashion's bidding! In their very soul, they condemn these things. They despise the silly display, they condemn the unhealthfulness,—when they stop to think,—and then rush on with the fashion-crazed multitude. Daughter follows mother, with the added impetus of mother's example to impel her forward, till vitality is sapped, constitution is undermined, health is forever ruined, and life a wreck. Women would deserve to be enshrined among the martyrs who would do as much,—toil as many wearing hours, sit up as many long weary nights, suffer pain and torture, labor and plan and scheme,—to save souls for whom Christ died, as they do to obey the ruinous behests of fashion.

Do you think, dear sisters, that this is overdrawn, that this alarm is needless? Would that it were so. I feel like exclaiming, "How long, O Lord, how long" will this continue? It is not simply the display, or the cost, or the example of fashion; it is all of these and the time, and talents that are given to an unholy service and thankless master. I see so many who might be a power for good, who might win many precious souls, who might be messengers of mercy, not only to the fallen, the outcast, the sinful; but to their own families—sons and daughters—whose minds bear the evidence of neglect, whose characters are unstable, if not vicious, who only need the judicious and wise counsel of a Christian mother and the softening, molding influence of her love.

Do they believe these things? Can they not see them? Do they believe God's word? Do they believe that what in his sight is "of great price" is more than all the world can give? If they do, God give them courage to obey.

Battle Creek, Aug. 6.

JOHN 11:35.

BY N. J. BOWERS.

"Jesus wept." These words assure us of the human sympathy of our Saviour. The divine Son of God wept in the presence of death and of sorrow. Jesus had a nature full of tender feeling. He took upon him the "seed of Abraham," the nature of humanity, that he might enter into our sorrows and woes. As the chief angel of God, we may suppose he could not descend to our state. Perfect exaltation and perfect abasement are at wide extremes, and can hardly touch; so "the Word was made flesh and dwelt among men." Oh, the humility of the heavenly condescension! What a sweep from heavenly height to earthly depth! It should be our joy that Jesus *feels with us*. Heb. 4:15.

Jesus in the three conditions felt for us and

does feel for us. 1. Before his Father sent him, there was pity for the race, and an intense interest felt for human salvation. Heb. 10:5-7. His coming was to save that which was lost. Matt. 18:11. Jesus felt our condition and came to the rescue. Before Calvary, before Gethsemane, before the cradle-song of angels above Bethlehem, did Jesus love us and feel for us. *In the heavenly exaltation* as "the angel of the Lord," Jesus loved and felt for us. 2. *In the earthly humiliation*, as the Son of man, Jesus felt for men. He did all he could to alleviate human suffering, to dry the tear, and to lighten the heart. Over the city that rejected him, "Jesus wept." Luke 19:41. 3. *In the heavenly exaltation as priest and King*, Jesus "can be touched with the feeling of our infirmities." Heb. 4:15.

Now our Lord extends the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Can we suppose that Jesus, being touched with feelings of human frailty and sin, does not feel the burden of sorrow pressing hard upon the springs of his loving sympathy, causing them to well over in tears, when he knows so many reject his mercies and scorn his invitations? Is he not pained to know that so many who name his name wound his side and pierce his hands and his feet with unchristlike thoughts and words and acts?

WORSHIPING THE WORLD.

BY S. M. SPOER.

No class of world-worshippers are more numerous than are those who are worshiping "mammon;" and none are more grossly blinded by the great deceiver. It is one of the most effective wiles of the prince of this world to insidiously turn that which is laudable in itself into some perverted channel by means of which he can directly serve his own purposes. Thus the practice of industry and economy, so worthy in themselves, unless kept in subserviency to the higher claims of God and Heaven, may serve to feed the passion of avarice till it becomes the all-absorbing, all-controlling motive of life. Many are thus led down the despicable path of the miser, who knows no god but his shining gold; and many others who would shudder at the thought of the miser's dark cell and darker heart, are yet unconsciously bowing before the shrine of mammon, devoting every thought and energy to the acquisition of riches. Such persons are generally those who have begun by toiling hard, professedly to gain the necessities of life; but as years have advanced, bringing abundance, avarice has been growing to a leading passion, increasing with every farthing gained in the ardent struggle to amass wealth.

The miser and the avaricious man are as truly enslaved as the victim of intemperance. They can see no good, no beauty, but in the shining gold; and they fear no evil but possible coming poverty. They are indeed blinded by the god of this world, as Bunyan has forcibly illustrated in his "man with the muck-rake," whose eyes were so intently bent upon the ground, where he eagerly gathered up the straws and chaff, that he could not even look up to discover the crown placed above his head as an inducement to let go the filth of earth, and seek immortal treasures.

The immoderate love of gain soon becomes an almost irresistible mania; hence we often see the feeble, gray-haired toiler hurrying on in his daily task, filled with anxiety lest he may let slip some opportunity to increase his gains, or may lose a trifling in some business affair. Though bent with age and rent with pain, he still forces life's last energy to add a little more to his purse, his enlarged houses, and wide-spread acres. What does the farmer worship who finds his chief delight in his large, finely cultivated fields, luxuriant grain, and thriving herds? Claiming all as the fruit of his own hands, he thinks not of the God over all, nor of God's poor suffering near his door. So the miser's god is his shining pile, which dazzles both his eye and heart. Likewise many a fine dwelling becomes an idol when

its decorations and furnishing absorb undue time and expense, feeding pride and worldly ambition. The same is true of any other earthly possession,—a choice garden, mechanical work, or work of art,—when these gain the chief place in the heart, and engage the time and means which God requires to be devoted to his work. Jesus teaches, "Where your treasure is, there will your heart be also." "If any man love the world, the love of the Father is not in him." When the things of this world hold the first place in our affections, occupy our chief time, and energies, and means, then, certainly, we cannot claim to be loving and serving God, as required, with all the heart, and with all the mind, and with all the strength.

Nothing is more obvious to one who looks out upon the surging tide of the busy world, than the unbounded avarice, selfishness, and vain ambition of the human heart. So eager is the scramble for wealth, honor, and power, that, to outward appearance, many are already given over to worship the world,—joined to their idols,—soon with them to be consigned to the consuming flames of the last day.

THE SPIRIT OF PERSECUTION.

BY J. CLARKE.

"I WILL put enmity between thee and the woman." Gen. 3:15.

The antipathy which is felt by the unregenerate heart toward the work of the Spirit of God, has been manifest in all ages of the world since our first parents yielded up their integrity to the arch-enemy of our race. In the case of Cain, we see the first outbreak of this enmity. The faith and patience and zeal manifested by Abel, and his consequent success in securing evidence of acceptance and favor with God, aroused all the evil passions in the mind of Cain. The carnal heart is enmity with God. Rom. 8:7.

In the very interesting story of Daniel, whose enemies could find pleasure in the idea of seeing this good man thrown into the jaws of the lions, we have a striking commentary upon this trait of our common nature,—a trait possessed, in a greater or less degree, by every heart not renewed by grace. To this point are the words of Christ in Matt. 10:16: "Behold, I send you forth as sheep in the midst of wolves." What more striking figure could be produced to illustrate the natural dislike, or rather, hatred which vice has toward virtue, and error toward truth; and never do we see this spirit so active as when men are urged to reform, and abandon an old and respectable form of error.

Elijah reproving Ahab, or Luther reproving Leo X.—the principle is the same. Cain insisted upon the purity of his offering,—that the fruits of the ground were just as good as the blood of beasts offered by Abel. Just so Tetzel proclaimed the sale of indulgences a lawful substitute for true repentance. Cain and Tetzel really meet in their principles upon common ground. Those occupy the same ground who hold that the sprinkling of a few drops of water upon the brow of helpless infancy is a true substitute for baptism, or rather, the very baptism of the church of Christ. The Papal church also has ordained and still insists upon her days of fasting and pleasure, contrary to God's word. In like manner the Protestant churches of the present time, being stirred up to reform on the Sabbath question by the prophecy of Rev. 14:8-12, are now in great danger of doing as did Cain when Abel expostulated with him, or as did the Chaldeans with Daniel.

It is easy to pass from a false position to a carnal weapon. A club or a pistol, a den of lions or a new clause in the Constitution, legalizing the use of said carnal weapons, are all of a piece,—chips from the same block. Whether a mob offer clubs and stones, or a refined age offer a new persecuting, oppressive law, or the Chaldeans join in a body to obtain a decree to entrap a Daniel, who could not be intimidated,—all are of one spirit; it is the old hatred spoken of in Genesis 3:15.

PRAYER.

BY M. G. HUFFMAN.

WE ought to cultivate a spirit of prayer. When we arise in the morning with our bodies invigorated by rest and sleep, and our minds refreshed and gladdened by the cheerful return of another day, what is more becoming to those who profess to be the children of light than to bow in lowly adoration before the throne of God and pour forth our humble acknowledgments for his watchful care over us during the silent hours of the night? To begin the day in this way will be safe; to act otherwise would be dangerous in the extreme. No tongue can tell what disappointments or temptations or losses may be awaiting us during the day, or the difficulties which we are to meet, it may be, in every path. We can neither see nor provide against them; but if God, who is acquainted with all our ways, and who knows what is to befall us, be on our side, we shall have no cause for fear—all shall be well. For this, as well as for other reasons, our Lord delivered the parable that men should always pray and not faint.

Let our ignorance of the future inspire zeal, and encourage us to the habitual discharge of this most important duty of prayer. Who is so regardless of the interests of his own soul and the concerns of eternity as not to find a single hour, a few spare moments, to devote to religious purposes? As we know not what a day may bring forth, as we cannot in the present state and during the present moment foresee what may happen to us the next, how desirable, how very necessary, that we be always bringing our case before God! If we so act, he will be close at hand as a present help in the trying hour, nor will he suffer our hope to be lost.

"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7. 8. "Yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." Prov. 2:3-6.

SOME ONE TO LOVE.

BY ALPHONSO FORD.

It is natural for the human heart to love and to desire to be loved; and there are various objects upon which the heart's affections are bestowed, but none are more worthy of love than the great Creator. Yet the carnal heart is adverse to giving its love to God, but is willing to squander it on those who prove basely ungrateful, and who are known to be corrupt. It also loves those things that pass away and disappoint it, or that become corrupt and unprofitable. But when the heart is persuaded to love Him who is above all, it shrinks back as if it were required to love something cold and repelling, in which was neither love nor life nor joy nor anything worth loving. The renewed heart does not so understand God.

But why should we hesitate to give our love to God? There is not a single good quality that God does not possess. Do we desire to love something pure? He is infinite in purity,—not one spot or stain upon him; he cannot be corrupted. Do we desire to love some one who will love us in return? He says that he has loved us with an everlasting love, and tells us that a mother may forget her child, yet he will not forget us. His love is stronger than death; his love is matchless, boundless, eternal. Do we desire to love some one who will be our friend, and is strong enough to take our part, and save us from every foe? Just such a one

we can find in Jesus. We cannot desire to love any thing better, for he is infinite in all goodness.

White Lake, Mich.

WHY WILL YE DIE?

BY MRS. M. E. STEWARD.

"CAST away from you all your transgressions, . . . and make you a new heart and a new spirit, for why will ye die?" Eze. 18:31. It would seem impossible to make ourselves a new heart as here commanded. Probably no one ever tried harder by his own efforts to do this than did Martin Luther, but he was painfully conscious of utter failure. "Such exhortations," says Bishop Lowth, "are similar to Christ's command to the paralytic to take up his bed and walk." Depending on his power who gave the command, the sick man attempted obedience, and lo! he has strength to obey. In this light the sinner's inability is criminal. God assures us that he will give us ability to perform all that he requires of us: thus in Eze. 36:26 he says, "A new heart also will I give you, and a new spirit will I put within you." Putting this with the former precept, we cannot believe that the Lord will create a new heart without the entire co-operation of the sinner. He must, in the effort of turning away from *all* his transgressions, place himself where God's grace can reach and convert him.

Why will ye die? By all the goodness and the love of God for us, all the infinite excellencies of his character, and all our inexpressible obligations to him; by all that righteousness works for the faithful, by all the eternal weight of glory and happiness in store for them and the inconceivable woe that awaits the finally impenitent—*why will ye die?* God is anxious to save us. He stoops from his throne high above all the worlds on worlds that wheel their eternal cycles in his presence, to plead with degraded, rebellious man! "Turn ye, why will ye die, O house of Israel?" Not only "the Spirit and the bride" say, Come! but let all who hear them take up the earnest invitation and echo it everywhere; *whosoever will*, this means "to the uttermost"—all characters and conditions—"let him take the water of life freely." Corresponding with the richness and the liberality of the offered gift, will be the punishment of those who refuse it. *Oh the anguish of the lost!* We are told that they will feel much as Jesus did when in the garden and on the cross. His agony of mind was so overpowering in the garden that his physical system was utterly prostrate, and he fell to the ground; his blood-vessels relaxed so that great drops oozed through them—a perspiration of blood. The fearful pains he endured while on the cross, were not felt by him for three hours on account of the greater intensity of his awful soul-anguish.

With deep awe we tread upon this most holy ground—our precious Saviour's sufferings. No wonder angels veiled their faces, being unable to look upon the horrid sight. Bruised and mangled, under all the shame and disgrace and cruelty that men and devils could think of, forsaken of every one, even of his heavenly Father: so will the sinner feel. Fires consume the body, but this will not be the worst; under a sense of eternal disgrace for neglecting urgent and repeated calls of infinite compassion, realizing the frown of God with a deep and bitter sense of guilt—oh that unutterable despair and anguish! The concentrated ills of a life-time could not compare with an hour of such fearful woe. Who would not escape a doom like that! Is it not worthy even of our God that he should stoop to reason, and plead with man concerning it. "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." And as the hour of doom is now right at hand, hear the sympathizing angels quickening our steps with the same earnest commands with which they hurried Lot from Sodom. "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144:12.

FALSE PRIDE.

ASHAMED to own you labor
To earn your daily bread;
Ashamed to carry a parcel,
Lest "something" might be said.
Ashamed of humble neighbors,
Ashamed of kith and kin,
Ashamed to wear your last year's coat,
Yet not ashamed to sin!

Ashamed to save the dollar
By laying up the dime,
Yet not ashamed to borrow,
Or waste God's precious time.
Ashamed to learn of good men,
Ashamed to take advice,
Yet not ashamed to take strong drink,
And not ashamed of dice!

Ashamed to shun temptation,
Ashamed to answer "No!"
Yet not ashamed to loiter
On "corners" as you go.
Ashamed, before you venture,
To nobly count the cost,
Yet not ashamed to boast how much
At stakes you've "won" or "lost!"

Poor human nature needeth
Foundation like a rock,
And strong supports and braces
To guard against life's shock.
But of all the "helps" to aid her,
And all the "props" beside,
That keeps her dignity alive,
The weakest is false pride!

—Sel.

TRUE HOSPITALITY.—I pray you, O excellent wife, cumber not yourself and me to get a curiously rich dinner for this man and woman who have just alighted at our gate, nor a bed-chamber made ready at too great cost; these things, if they are curious in them, they can get for a few shillings at any village inn; but, rather, let these strangers see, if they will, in your looks, accents and behavior, your heart and earnestness, your thought and will, that which they cannot buy at any price in any city, and which they may travel twenty miles, and dine sparingly and sleep hardly, to behold. Let not the emphasis of hospitality lie in bed and board; but let truth, love, honor, and courtesy flow in all thy deeds.

—Emerson.

SLEEP FOR WOMEN.

WOMEN sleep by far too little. Sleeplessness is one of the most fruitful causes of the paleness and nervousness so characteristic of American mothers. You will excuse us, sir, but permit us to ask whether your wife is not still busy with the care of your family six hours after your day's work is done? And then, when your children cry at night, don't you turn over your lazy two hundred pounds for another good sleep, and let that little, thin, pale wife get up and worry by the hour with the little ones? And now, forsooth, you wish to know whether it is not bad for her to lie till eight o'clock in the morning!—*Central Christian Advocate.*

SOUR WORDS.

1. THEY indicate a sour origin. They show that the heart is in an acid state. The hearer of such words cannot but have his own, and not very complimentary, opinion of the speaker.

2. They make the speaker himself more sour. Words re-act upon those who utter them. As kind words beget kindness, and increase the power of it in the soul, so sour words increase the bad temper of him who uses them. They add fuel to the fire and augment the heat.

3. Sour words dangerously tend to make the hearer sour. They create an atmosphere which he breathes, and the virus is likely to penetrate his soul and make him sour too. Vinegar gives its own character to anything it can reach. So it is not the fault of the sour in heart and speech that they do not spoil all the sweetness there is about them.

4. Sour words are all but certain to give sour-

ness to the countenance. The face is a tell-tale of the heart; and the heart's sourness, rising to the lips in bitter words, has wonderful power over all the features. Look on the countenance, as its owner is using sharp and bitter words. Do you see a smiling June, or a scowling November?

5. Sour words are not soon forgotten. Sharp and piercing, they enter, like iron, into the soul. As with hooks of steel, they hang on to the memory. All that you can recollect of some people is the sour words you have heard them use.

Now, my friends, if sour words indicate a sour heart, and make the speaker more sour, and make hearers sour, and give a sour countenance, and make one's sourness long and painfully remembered, there are five reasons why such words should never be found upon your lips. Let the last ones you have used be the last.—Sel.

THE GREAT SPECIFIC.

WHATEVER I may think of the pursuits of industry and science, and of the triumphs and glories of art, I do not mention any of these things as the great specific for alleviating the sorrows of human life and encountering the evils which deface the world.

If I am asked what is the remedy for the deeper sorrows of the human heart, what a man should chiefly look to in his progress through life as the power that is to sustain him under trials, and enable him manfully to confront his afflictions, I must point to something very different,—to something which in a well-known hymn is called "The Old, Old Story," told of in an old, old Book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—*Gladstone.*

BURDEN-BEARING.

THE burdens which people are called upon to bear, on their own persons and for each other, are not all material and tangible. Some of the heaviest weights which clog us in the race of life belong distinctly to the realm of the spiritual. We struggle through days when the outer world wears its brightest smile to our neighbors, and to us blue skies are a mockery and the sunbeam a reproach. Through experiences of mental gloom we learn to be patient and tolerant when our friends are crushed under a depression, and by lessons taken in the school of suffering we are taught how to comfort those who need such gentle ministries.

Whatever duty in Christian life may not be ours, this of burden-bearing is sure to come in our way. Opportunities for its exercise are constant. For instance, there is a dear child in the household who is constitutionally fretful and irritable. There is the necessity on the mother's part for a watchful care that the habit of self control may become a part of the child's nature. Then, too, the loving parent is on the alert to keep the little one from lapses which shall be mortifying, or bring upon it reproof or criticism.

In a dozen ways from morning till evening, the mother bears the burden of the child's infirmity. Not always wisely, not always for the child's best good, but always unselfishly and affectionately, since in a mother's love there are no ebb-tides.

There are homes in which all bear burdens on account of the wastefulness, the prodigality, or the intemperance of one. If the secrets of some of the stately mansions which line our avenues could be revealed, what tragedies would be laid bare, what wonderful histories of patience and of hope deferred, unfolded for the passer-by to read! With what bravery wives hide the weaknesses of erring husbands, and gray-haired parents screen the wrong-doing of too easily tempted sons! Happily the world knows little of these unspoken sorrows, bereavements which are not recorded in the papers, funerals of the heart, which are attended by no train of mourners. Jesus, and Jesus only, the great High Priest, who is touched by the feeling of our infirmities,

who himself was a Man of Sorrows and acquainted with grief, knows the full weight of the burdens some of his dear ones bear.

Wherever individuals are gathered in a community of interests, and with common aims, there comes the time, sooner or later, when somebody's mistake, or ill-temper, or sin, causes burden-bearing for his sake, to be shared by all. And what a joy it is, that if this be accepted willingly, pleasantly, and for Christ's sake, in thus undertaking it, we fulfill the law of Christ. —Sel.

Our Tract Societies.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

"CAST THY BREAD UPON THE WATERS."

"CAST thy bread upon the waters,"
Thou shalt not the poorer be;
Give to him that asketh bounty,
Some day 't will come back to thee.

It will come in richest blessing
From the storehouse of the Lord,
With an overflowing measure
Upon those who trust his word.

It will come like heavenly manna
In thy soul's dark hour of need;
And with Heaven's benediction,
Thou shalt reap in joy thy seed.

Oh, remember, then, the needy,
Turn not any from thy door;
Go thyself into the highway,
Seek the wretched and the poor.

"Cast thy bread upon the waters,"
Thou shalt not the poorer be;
Give to him that asketh bounty,
Some day 't will come back to thee.

—Sel.

REPORT OF COLORADO T. AND M. SOCIETY.

For Quarter Ending June 30, 1883.

No. of members,	80
" " societies reported,	4
" " members added,	3
" " missionary visits,	60
" " letters written,	34
" " Signs taken in clubs,	87
" " pages, tracts, etc., loaned and given away, ..	23,648
" " books furnished to libraries,	54
Donations,	\$20 50

J. W. HOMER, Librarian.

REPORT OF NEW YORK T. AND M. SOCIETY.

For Quarter Ending July 1, 1883.

No. of members,	454
" " reports,	104
" " members dismissed,	4
" " missionary visits,	176
" " letters written,	84
" " received,	25
" " Signs taken in clubs,	688
" " new subscribers, including short term subscriptions,	180
" " pages tracts distributed,	48,906
" " periodicals	4,577
" " annuals	7
Rec'd on membership and donations,	\$212.70
" " book sales,	285.28
" " periodicals,	205.63
" " European Mission,	174.50
" " English	46.15
" " membership, and donations to International Tract Society,	55.00
" " tent fund,	32.00
Total,	\$1,011.26

ADDIE S. BOWEN, Sec.

SCANDINAVIAN MISSIONARY SOCIETY.

Report for Second Quarter, 1883.

Families visited in Norway, 309; in Denmark 320; in Sweden, 175. Total, 804.

Vessels visited in Norway, 85.

Letters written in Norway, 15; in Denmark, 46; in Sweden, 62. Total, 123.

Meetings held in Norway, 35; in Denmark, 153; in Sweden, 115. Total, 303.

New subscribers obtained in Norway, 113; in Denmark, 50; in Sweden, 31. Total, 194.

Pages tracts distributed in Norway, 1,264; in Denmark, 6,720; in Sweden, 1,760. Total, 9,744.

Papers distributed in Norway, 362; in Denmark, 40; in Sweden, 38. Total, 440.

Pages tracts sold in Norway, 147,264; in Denmark, 1,920; in Sweden, 36,480. Total, 181,664.

Money received in Norway, \$165.95; in Denmark, \$29.18; in Sweden, \$45.40. Total, \$240.53.

J. G. MATTESEN.

KENTUCKY T. AND M. SOCIETY.

THE State quarterly meeting of this Society was held at Mt. Washington, Bullitt Co., Ky., July 23, 1883. The President in the chair. Prayer was offered by Eld. Osborn, after which touching remarks were made by Bro. Osborn, Pound, and others, expressing a determination, by the Lord's help, to engage more earnestly in the work of getting the solemn truths of the third angel's message before the people. A number were moved to tears as they spoke with deep feeling upon opportunities which they had let pass by unimproved. Voluntary resolutions were then called for, and a number arose, and covenanted with the Lord to work in his cause, which if done, I am sure will tell for the future advancement of our languishing cause.

\$54.50 was pledged to help relieve our indebtedness at the REVIEW Office. The following will show the amount of labor performed the last quarter:—

No. of members,	42
" " reports returned,	22
" " missionary visits,	39
" " letters written,	47
" " Signs taken in clubs,	30
" " new subscribers obtained,	73
" " pages tracts, etc., distributed,	10,588
" " periodicals "	651
" " annuals "	13

Received on membership and donations, \$14.95; on sales, \$19.14; on periodicals, \$29.73.

J. B. FOREST, Pres.

BETTIE COOMBS, Sec.

ILLINOIS.

WE are still at work trying to call the attention of the people to present truth and present duty. We now have a weekly circulation of one hundred and seventy-one copies of the *Signs of the Times* in this vicinity.

B. F. MERRITT.

Cameron, Aug. 1.

REPORT OF CANVASSING.

Soon after the Minneapolis camp-meeting we commenced canvassing in Faribault, Minn., for "Thoughts on Daniel and the Revelation." Took twenty-seven orders in five days. We next canvassed the small hamlet of Dundas and vicinity, and took fifteen orders. Have canvassed eight days, and have taken forty-two orders.

We have labored under some disadvantage, as our territory had just been canvassed by agents for two other books. By extending time of delivery, we were able to take some orders where parties had two subscriptions standing out for other works. Bro. Hilliard has not been able to canvass but forty hours out of the eight days, and has taken eighteen orders. We feel of good courage, and have experienced a blessing in canvassing that gives us a relish for the work. Especially do we ask for the prayers of God's people that we may have physical strength and spiritual help to continue successful in the work. We find the minds of the people anxious to learn of Christ's near advent.

W. B. WHITE.

Medford, Steele Co., Aug. 2.

E. HILLIARD.

THE SIGNS CANVASS IN MT. PLEASANT, MICH.

HAVING some time ago imbibed the missionary spirit and entered the field as a canvasser, I have read with great interest every word that has been said in the REVIEW, also in the *Signs* and its Supplement, about canvassing, that I might learn how to manage to the best advantage.

Noticing of late so much said about the *Signs* canvass, I thought I would give it a trial here. (I had in the past been canvassing for "Thoughts"). So I left the village and went into the country, my idea being to give my sister a chance to work in the town. In two and one-half days I had taken forty monthly orders. This encouraged my sister, and she commenced work in town with equal success. In a brief space of time we have sent in one hundred and seventy-six orders for the *Signs*. If we may judge from remarks, there is prospect that we shall obtain many renewals.

We have proved, in harmony with what has been written, that there are honest souls scattered among the people, who are hungering for Bible truth. We have been doing regular colporter work. I have often spent from one to five hours in a place talking the truth to interested listeners. One lady has already decided to obey

the truth, having been instructed in nearly all points of our faith in two visits. Others have as good as promised to obey when certain points are made a little plainer. From many, we have received invitations to come again; and have loaned books from our denominational libraries till they look somewhat thin.

Although there is much fatigue and weariness connected with this kind of work, it is pleasant, and I take great delight in it.

Mt. Pleasant, Mich., Aug. 6. LEVI TURNER.

THE NEW ENGLAND SCHOOL DURING VACATION.

As very little has appeared in the REVIEW respecting the canvassing work in New England, and especially as it was known at the close of the last term of school that quite a number of the students were to engage in it during vacation, perhaps it is no more than due our friends that something by way of a report should be made.

It may be well to state first, that in New England the work of canvassing is much more laborious and difficult than in other parts of the country. Every locality is flooded with reading matter. Many families take six, eight, or more, papers, and particularly in cities and towns, the patience of the people is completely exhausted with book agents and canvassers for various articles. Not unfrequently two get into one house at the same time, and the matter is made still worse by the fact that many of them do impose upon the people in a shameful manner. In addition to this, the course of certain classes of Adventists, in no way connected with us, has made the very name odious to many people. All Adventists are classed together, and made to suffer the reproach brought upon them by those who, on account of their fanatical and unreasonable course, are undeserving the confidence of the people. Under these circumstances, it requires no little courage, tact, and perseverance to successfully introduce our publications; and it would be injustice to our canvassers to judge of their success and efficiency simply by comparing the number of subscriptions obtained with the number taken by canvassers in the West. It is quite possible that as much good will result from efforts put forth here, in the long run, as in what now seem to be more favorable localities; and, notwithstanding the difficulties which have been met, something has been accomplished in the New England Conference within the past few weeks.

Since the school closed, about one thousand dollars' worth of books have been sold by canvassers, and nearly twelve hundred subscribers obtained for periodicals, including monthly subscriptions. The books have been sold largely by persons who are not students. A small proportion of the subscriptions to periodicals have also been obtained by others. The stand taken by the students, however, together with their example, has done much to stimulate others in the good work. It should be remembered that the hot months have always been considered the poorest time of the year for missionary labor. Should we compare the work accomplished this summer with what has been done in previous years during the same time, some of the good resulting from our school would be very apparent.

When we come to the true merits of the case, however, simply the number of subscriptions obtained for books and periodicals is a small consideration. We are accomplishing more in the present movement to circulate our reading matter in the way of preparation for the future than in present results, and this preparation pertains both to ourselves and the people around us. When the matter of engaging in the missionary work was talked over with the students, and they willingly offered themselves to do any thing it should be thought best to assign them, the remark was made by Prof. Bell, that if these resolutions were carried out, the students who engaged in the work would find the vacation the most profitable term of their school year. That this statement has proved true, there can be no doubt.

In this Conference from ten to sixteen, all over the age of fourteen, have been steadily employed in some department of the work during vacation. Some have canvassed for "Thoughts on Daniel and the Revelation," others have assisted in tent labor, while a larger number have canvassed for periodicals. Some of the younger students have also felt an equal interest to do what they could. One little girl ten years old has obtained, in her

own neighborhood, four yearly subscriptions for the *Instructor* and two for *Good Health* with premiums. A little boy about the same age has also obtained subscribers for the *Instructor*. One lady gave him \$1.00 to send the paper to his friends, because she had no children to take it for. Others have obtained one subscription each, which is much more than some of our experienced brethren and sisters do in a whole year.

It was expected that among so many there would be some who would fail to have success, become discouraged, and give up the work; but the vacation is now nearly over, and the first case of the kind has not presented itself. The circumstances of some have required that they should engage in other employment, but they have done so reluctantly, and with the avowed determination of canvassing again as soon as practicable. Could they have obtained subscribers easily, this would not be so remarkable, but there is nothing very inspiring in traveling hours, perhaps days, in the hot sun without obtaining a subscription. We venture the assertion that it would require a man of some means to hire them to do it. In fact, no reasonable sum of money would have been any temptation to the most of those who have been out; they have acted from principle, and love for the truth. God has blessed them in their labor. Three of the number either made no profession of religion, or were not keeping the Sabbath, when they entered the school; and there is no more reason to believe that any of them would have taken an active part in the cause, but for this school, than there has been that hundreds of young people would do so, who have gone into the world and given up the truth. Those means by which our young people can not only be saved from taking this course, but be inspired with the real missionary spirit, so as to labor for others, should not be lightly esteemed. We expect to see the interest that has thus been awakened, increase, deepen, and broaden, until the message goes with mighty power.

Experience is needed even by persons of mature years before they can become efficient laborers in the cause of God. To gain it, requires time; but once secured, it is of priceless value. It not only enables a person to accomplish far more, but elevates his mind above his own personal interests, and gives him exalted views of God and his work.

Few realize the extent to which our reading matter is being circulated. Whole communities are becoming permeated with it. In whatever direction our canvassers go, they find those who have received the *Signs* from some friend, or otherwise, and the truth is working upon the minds of many. Said one lady to whom the *Signs* was presented, "No! my conscience has been troubled enough with that paper." Another said very quietly, "Some people believe that the law was nailed to the cross." "Do you think so?" inquired the canvasser. "No," said she, "I have been searching a long time to find where Sunday was made the Sabbath, and I can't find it." Another lady before unknown to us, said with much feeling, that she had believed as we do, on every point, for seventeen years; but was so situated that she could not obey. And so instances might be multiplied, all showing the same state of feeling among the people. Many are looking with wonder and alarm at the state of society and the churches, and are only waiting for some one to bring them the truth. Who does not want a part in this closing work? "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." While we comply with this injunction, let us not be forgetful of the means God has given us for bringing about the desired end. Those who would be useful in the cause of God must do what lies in their power to fit themselves for a position of usefulness.

It is at a great sacrifice of means and labor that schools can be successfully conducted, and while they are manifestly just what is needed at the present time, to aid in carrying forward the work, comparatively few realize their importance, or avail themselves of the benefits they afford. What can a parent desire more for a child than that he should have some part in the closing work for man's salvation? What can be more painful than to see him turning aside to the world, and becoming absorbed in its pleasures and follies? Many valuable persons are lost to the cause who might have been saved could they have been surrounded by right influences, and interested in what is pure, noble, and good, before having

developed a love for what is not good. Who is responsible? Who will answer before God for the neglect that has been shown them? Who will profit by the mistakes that have been made in the past, and put forth efforts to save their children while there is hope?

MARIA L. HUNTLEY.

WAS IT AN ACCIDENT?

MANY a seeming accident illustrates Cowper's lines:—

"God moves in a mysterious way
His wonders to perform."

Dr. Hamlin, so long the head of Robert's College, Constantinople, tells of one of these "accidents." One hot day in July, 1838, while passing the Galata Custom House, a crowd attracted his attention. Forcing his way through it, he saw a poor sailor lying by the side of the wall, apparently dying of cholera.

"Do you speak English?" asked Dr. Hamlin.

"Yes," said the man, following the word with an oath.

"Are you an Englishman or an American?"

"American"—another oath.

Worse expressions showed that profanity had become his mother tongue. Dr. Hamlin, after many appeals to the crowd, whose brutal natures were stirred by the prospect of seeing him die, secured assistance and removed the sailor to a house.

For several weeks he was nursed and visited by the missionaries. He recovered and sailed for Boston. On the morning he left, he called on his missionary friend to say good-bye. Lingered for a moment by the door, he said:—

"I have been a very wicked man, Mr. Hamlin, and have done all the evil I could in the world, and now I am going to do all the good I can."

Three years after, Dr. Hamlin received a letter from him, which thus began:—

"DEAR DR. HAMLIN: Thank God I still survive the dead! I am here workin' and blowin' the gospel trumpet on the Eri Kanal."

When Dr. Goodell, an old missionary, saw the letter, he asked that he might begin the answer, and taking a sheet of paper, wrote:

"DEAR MR. BROWN: Blow away, brother, blow! Yours in blowing the same gospel trumpet,
"WILLIAM GOODELL."

Twenty-five years after, Dr. Hamlin, while dining at a hotel in Paris, was accosted by an American gentleman.

"I am just from Honolulu, Sandwich Islands," said the gentleman. "I have known a man there by the name of Brown, who has done a great deal of good among the sailors. He can go everywhere and anywhere with the Bible. He has told me how he was once dying a *blasphemous* dog (his own words), in the streets of Constantinople, and you picked him up and saved him, soul and body. Is it all true, or is it in part a sailor's long yarn?"

What seemed the *accidental* passing of Mr. Hamlin down a street in Constantinople was the means by which God saved "a blasphemous dog," and sent him "blowin' the gospel trumpet" along the "Eri Kanal," and among the islands of the Pacific. Is there such a thing as an accident in God's moral government?—*Youth's Companion*.

REPORT OF THE H. AND T. SOCIETY OF TEXAS.

THIS Society held its fourth annual session in connection with the camp-meeting at Waxahachie, July 13-23. Eld. E. W. Whitney, who was elected president at the last annual meeting, having been called from the State, H. C. Chrisman occupied the chair, as per appointment by ex-president. The session consisted of two meetings of the Society and a convention. The principal business of the meeting was the election of officers for the coming year, other matters being crowded out by circumstances.

The exercises of the convention consisted of singing, prayer, speaking, recitations and reading, all of which was very interesting. Following these exercises, temperance tracts were offered for sale, and the pledges presented. Thirty-six signatures were obtained, all but four being affixed to the teetotal pledge. Another solicitor, who has not yet reported, will probably have ten or twelve more. The following evening, we listened to a most excellent temperance discourse from Eld. I. D. Van Horn.

Thus closed the temperance exercises. May the solemn words upon this most important sub-

ject not fade from our minds, but may we realize as never before, the importance of holding the ground gained, and of seeking earnestly for that knowledge which will prompt us to make advance moves, until temperance shall be crowned with that sweet patience which underlies true godliness. And may God teach us how to labor advisedly in this by no means unimportant branch of his great work.

J. F. BAHLER, Pres.

MRS. M. J. BAHLER, Sec.

The Sabbath-School.

CONDUCTED BY OFFICERS OF THE GENERAL S. S. ASSOCIATION

LESSON FOR THE FOURTH SABBATH IN AUGUST.

(See *Instructor* for August 15, 1883.)

NOTES ON THE TEXT.

(Acts 15:1-12.)

ACTS 15:1. **And certain men . . . taught the brethren.**—It is probable that the events recorded in this chapter took place about seventeen years after Paul's conversion; but some expositors date them three years earlier. The persons who taught the Gentile converts at Antioch that they could not be saved unless they were circumcised and observed the whole ceremonial law, came from Judea, and professed to speak the sentiments of the apostles and the church at Jerusalem; but they were false brethren, who "came in privily to spy out" and destroy Christian liberty. Their confident decision on the subject could not but prove a great discouragement and temptation to the Gentile converts, and an immense hindrance to the success of the gospel.—*Scott*.

VER. 2. **Should go up to Jerusalem unto the apostles.**—In Gal. 2, where Paul gives his own account of this momentous journey, he says he went up *by revelation*. Such an intimation of the divine will at a crisis like this, in the first days of the faith, is what we should expect. Paul also received revelations,—on the Damascus journey (Acts 9); when he was about to carry the gospel from Asia into Europe (Acts 16:9); in the temple of Jerusalem, when he was commissioned to preach to the Gentile world (Acts 22:18); etc. In the midst of the confusion excited at Antioch by the teaching of the Judaizers from Jerusalem, we may suppose that the divine voice instructed Paul to propose the mission to Jerusalem, which was still the residence of the apostles, and for that reason, as well as for its own sacred associations, regarded with veneration by the other churches. This journey of Paul to Jerusalem occurred about 50 A. D.—*Rev. Com.*

VER. 7. **A good while ago.**—From the days of old,—a phrase which simply signifies *some years ago*; and, if he here refers to the conversion of Cornelius (see chapter 10), he must mean about ten years before this time.—*Clarke*.

VER. 9. **Cleansing their hearts by faith.**—The Jews held that the heathen were unclean so long as they were uncircumcised; but Peter showed them that God, by bestowing his glorious blessing upon uncircumcised believing Gentiles as fully and freely as he had done upon circumcised believing Jews, had ruled that faith was the true circumcision, the only real means of purification.—*Rev. Com.*

VER. 12. **Declaring what miracles and wonders.**—They gave this prominence to the miracles because these expressed so decisively God's approval of their course in receiving the heathen without circumcision. That was now the main point in question.—*Hackett*.

CAUSES OF THE DISPUTE ON CIRCUMCISION.

THE Jews were not generally prepared to move as fast as the providence of God opened the way. It was evident to them from the result of the apostles' labors among the Gentiles, that the converts among the latter people would far exceed the Jewish converts; and that if the restrictions and ceremonies of the Jewish law were not made obligatory upon their accepting the faith of Christ, the national peculiarities of the Jews, which kept them distinct from all other people, would finally disappear from among those who embraced the gospel truths.

The Jews had prided themselves upon their divinely appointed services; and they concluded that as God once specified the Hebrew manner of worship, it was impossible that he should ever au-

thorize a change in any of its specifications. They decided that Christianity must connect itself with the Jewish laws and ceremonies. They were slow to discern to the end of that which had been abolished by the death of Christ, and to perceive that all their sacrificial offerings had but prefigured the death of the Son of God, in which type had met its antitype, rendering valueless the divinely appointed ceremonies and sacrifices of the Jewish religion.

Paul had prided himself upon his Pharisaical strictness; but after the revelation of Christ to him on the road to Damascus, the mission of the Saviour, and his own work in the conversion of the Gentiles, were plain to his mind; and he fully comprehended the difference between a living faith and a dead formalism. Paul still claimed to be one of the children of Abraham, and kept the ten commandments in letter and in spirit as faithfully as he had ever done before his conversion to Christianity. But he knew that the typical ceremonies must soon altogether cease, since that which they had shadowed forth had come to pass, and the light of the gospel was shedding its glory upon the Jewish religion, giving a new significance to its ancient rites.

The question of circumcision was warmly discussed in the assembly. The Gentile converts lived in a community of idolaters. Sacrifices and offerings were made to senseless idols, by these ignorant and superstitious people. The priests of these gods carried on an extensive merchandise with the offerings brought to them; and the Jews feared that the Gentile converts would bring Christianity into disrepute by purchasing those things which had been offered to idols, and thereby sanctioning, in some measure, an idolatrous worship.

Also, the Gentiles were accustomed to eat the flesh of animals that had been strangled; while the Jews had been divinely instructed with regard to the food they should use. They were particular, in killing beasts, that the blood should flow from the body, else it was not regarded as healthful meat. God had given these injunctions to the Jews for the purpose of preserving their health and strength. The Jews considered it sinful to use blood as an article of diet. They considered that the blood was the life; and that the shedding of blood was in consequence of sin.

The Gentiles, on the contrary, practiced catching the blood which flowed from the victim of sacrifice, and drinking it, or using it in the preparation of their food. The Jews could not change the customs which they had so long observed, and which they had adopted under the special direction of God. Therefore, as things then stood, if Jew and Gentile came to eat at the same table, the former would be shocked and outraged by the habits and manners of the latter.

The Gentiles, and especially the Greeks, were extremely licentious; and many, in accepting Christianity, had united the truth to their unsanctified natures, and continued to practice fornication. The Jewish Christians could not tolerate such immorality, which was not even regarded as criminal by the Greeks. The Jews, therefore, held it highly proper that circumcision and the observance of the ceremonial law, should be brought to the Gentile converts as a test of their sincerity and devotion. This they believed would prevent the accession to the church of those who were carried away by mere feeling, or who adopted the faith without a true conversion of heart, and who might afterward disgrace the cause by immorality and excesses.

The questions thus brought under the consideration of the council seemed to present insurmountable difficulties, viewed in whatever light. But the Holy Ghost had, in reality, already settled this problem, upon the decision of which depended the prosperity, and even the existence, of the Christian church. Grace, wisdom, and sanctified judgment were given to the apostles to decide the vexed question.—*Sketches from the Life of Paul*.

—Employ the gift thou hast,
Whate'er it may be, with true and earnest care,
And this endeavor shall not be the last;
Each good performed another shall prepare.

—Ignorance is not peculiar to the Dark Ages as the following shows: "Dr. Grammar told us of a Christian the other day who said James' version of the Bible was good enough for him. He believed that James was just as good authority as Paul, and he would rather have a translation made by an apostle than by anyone in these times."—*Baptist Nation*.

The Review and Herald.

"Sanctify them through Thy Truth: Thy Word is Truth."

BATTLE CREEK, MICH., AUG. 14, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

THE BLESSED HOPE.

THE denser the darkness of the night, the more brightly shine forth the stars in heaven. So the darker the providences and the more mysterious the bereavements we experience, the brighter shine the promises of God which look to the time of the restitution of all things, and the full recovery from all these evils.

The truthfulness of this aphorism the church in Battle Creek, and many of our more distant readers, have had occasion to feel in the recent painful and unexpected loss of two of our prominent members, Eld. C. W. Stone, and sister P. M. Lamson, M. D., of the Sanitarium, both of them laid away in the strength of middle life and in the midst of important labors. We are assured that God in all his dealings with his creatures acts from some wise and merciful design, which his omniscience can comprehend, if we cannot, and that all things work together for good to them that love him. This we believe; but nothing short of such a faith as this, could enable us to triumph over every murmuring thought, and calmly wait that hour when in the light of the eternal world all things here incomprehensible, will be explained, and every dark experience lose its mystery in the brightness of eternal day. This blessed hope, though it cannot remove the painful sense of loss, enables us to bow with resignation beneath the chastening rod, and look forward more earnestly to the happy day of reunion.

It was our privilege, Aug. 9, to stand by the new-made grave of Dr. Lamson, with a little company consisting of most of the near relatives of the deceased. It is a quiet, peaceful spot in the village of Olcott, on the shore of Lake Ontario. There together we thought and spoke of the dear departed, and mingled our tears above her quiet resting-place.

The halo of hope rests brightly upon this spot; for if ever a person gave evidence of being prepared for such a change, come when and how it might, it was Sister L. A passing tribute to her worth is now her due; and though she would not desire it, it can do her no hurt, and it will do the living good to contemplate such a life as hers. Moral worth, that highest of all worth, was exhibited in her life in a marked degree. Utterly unselfish, she was ever working for the help and comfort of those about her. This characteristic peculiarly fitted her for her place in the Sanitarium to sympathize with, care for, and administer to, the sick. In all her public or private life, she has not been known to utter one impatient, fretful word, while the graces of the Spirit shining out in her deportment, with steady, unvarying luster like the fixed stars in the great firmament, have drawn from many a lip, given in no reluctant, half-hearted way, the acknowledgment that in her could be seen an earnest, sincere Christian.

She had expressed the wish that should it be her lot to fall in death before the coming of the Lord, she might have the privilege of falling at her post. It was even as she desired. How short the transition from her public position of constant labor and activity in the Sanitarium, to the deep and final rest in the grave which we then contemplated. The last week in July she left for a short vacation from her official duties. Visiting first a relative in Saginaw, Mich., she resumed her journey homeward, July 30, meeting her sister in De-

troit. On her way to the latter place, she heard the report of Bro. Stone's death in the Carlyon disaster. The news was confirmed at Detroit; and so great was the shock and prostration caused by the terrible tidings, that it is thought to have been the exciting cause of the fatal attack of pneumonia which immediately followed. A chill seized her upon the journey, where, of course, the circumstances were most unfavorable to all efforts to arrest it. When she reached her friends in Newfane, N. Y., the evening of the 30th, she was taken to the house of a brother-in-law, very sick. The two days following, and the third day, to the hour of her decease, everything possible was done by the friends there, with the facilities at their command, to alleviate her sufferings, and arrest the disease. The physician in attendance felt assured from the first that her life could not be saved. She was conscious so far as to know all her friends and understand completely everything that was said and done around her, and yet, when endeavoring to give directions for treatment, she fancied herself in that institution where she had labored for seventeen years, and where easy access could be had to the laboratory, and all the facilities for treating the sick. About 7 p. m., Aug. 2, she calmly fell asleep.

During the last day, her mind dwelt much upon the promises of God. She would be glad, she said, to live and go through with the rest, but if the Lord's will was otherwise, she was reconciled to have it so. Often would she repeat a thought, the sentiment of which, though not the exact language, is drawn from the Scriptures: "The Lord God Jehovah is my everlasting strength." And the last feeble words she was heard to utter, as if a refrain of this exalted sentiment, were the words, "everlasting strength!" Such trust will not be disappointed. The funeral was held Aug. 4, a Presbyterian minister from Lockport, but one strongly Adventist in faith, attending.

Of a family of ten, one half now lie in the embrace of the remorseless grave,—the mother, three daughters, and one son. The father, three daughters, and a son remain. Upon these this recent blow falls heavily, especially upon the father, the days of whose pilgrimage have now been lengthened out to more than four and a half score of years. May that strength that cometh from above still sustain him; and may the remainder of the family, and other friends, find that consolation which the blessed hope alone can give.

The faithful tomb shall guard its treasures well. And as each new trophy is committed to its embrace, it gives us a new motive to join in the great response of the waiting church, "Come, Lord Jesus, and come quickly." Make bare that arm of strength which shall rend the bars of every tomb where a sleeping saint reposes, and lift us all up to the ineffable heights of glory and immortality.

THE GREAT WEEK OF TIME.

EVENTS OF THE SIXTH THOUSAND YEARS.

Fifth Article.

THE sixth period of 1000 years from the creation commenced near the end of the ninth century of the Christian era. The densest moral darkness covered the earth at that time; the church of Rome was everywhere triumphant, and the true servants of Christ lived only in the greatest obscurity. Several of the popes during the tenth century were monsters of cruelty and of licentiousness. We instance Pope Sergius III., Pope John X., Pope John XI., and Pope John XII. The crimes of these men were such that they cannot be mentioned.

Baronius says of that period: "The vilest and most powerful prostitutes ruled in the court of Rome, . . . and—which is inexpressibly horrible

to be mentioned—false popes, their paramours, were thrust into the chair of St. Peter, who in being numbered as popes, serve no purpose except to fill up the catalogue of popes." And he terms them "monsters horrible to behold." The tenth century constitutes the first century of the sixth period of 1000 years. Toward the end of this century the idea was prevalent that Christ would come in the year 1000. This was because men were taught that the 1000 years of Rev. 20 commenced when Christ was born. If the people could have read the Bible for themselves, they would have seen that this period commences with the resurrection of the just and ends with that of the unjust.

The most of the popes of the eleventh century obtained the papal crown by violence or corruption; and most of their lives were profligate and wicked. Sylvester II., Benedict IX., and Gregory VI., were termed "monsters of men and infamous antichrists." Gregory VII., who was pope from 1073 to 1085, claimed absolute dominion over all kingdoms. The final separation between the Greek Catholics and Roman Catholics took place in this century. The first crusade for the recovery of Jerusalem from the Mahomedans commenced at the close of this century.

During the twelfth century, the first faint gleam of intellectual light dawned upon the darkness of Europe. In 1159 thirty dissenters from popery were put to death in England, which are the first instances of death for heresy in that country. The same year Peter Waldo began to preach against the errors of popery. In 1161 King Henry II., of England, and King Louis VII. of France, led together the horse of the pope at the castle of Toici in France. In 1177 the emperor Frederick Barbarossa led the mule of the pope at Venice. In 1184 Pope Lucius III. issued a cruel edict against the Waldenses, which was followed by bloody persecution. This is the third century of the sixth period of 1000 years. Dr. Allix says that the Cathari of this century kept the seventh day, and Mosheim says the same thing of the Passaginians of this century.

At the commencement of the thirteenth century the pope sent Eustachius, abbot of Flay, into England with a roll which he said fell from Heaven, which roll threatened terrible judgments on those who should not observe the first day of the week. The war against the Albigenses of the south of France was commenced in 1209. The Inquisition was established about this time. In the middle of this century the Jews were everywhere cruelly persecuted. About the year 1268 there was no pope for two years and nine months. About the year 1292 there was no pope for two years and three months.

Soon after the commencement of the fourteenth century, the popes removed their throne from Rome to Avignon, where they continued for seventy years. In 1347 the great plague ravaged Europe, and carried off one-fourth of the inhabitants. In 1369 Wickliffe, the morning star of the Reformation, commenced his work in England, and made the first English translation of the Bible. In 1378 two popes were chosen, one at Rome and one at Avignon, and there continued to be two rival popes till 1417. The church of Rome has not yet been able to decide which of the two lines during this forty years furnish the true successors of St. Peter. This is the fifth century of the sixth period of 1000 years from the creation.

In 1414 the great council of Constance assembled, and was not dissolved till 1418. This council condemned and burned John Huss in 1415, and did the same by Jerome of Prague in 1416. This council ordered Wickliffe to be dug up and burned. In 1431 the council of Bâle assembled and did not dissolve till 1444. In 1438 the seven sacraments, baptism, confirmation, the eucharist, penance, ex-

treme unction, orders, and matrimony, were first decreed by the council of Florence, though they had been taught before. In 1453 the eastern Roman empire terminated at the taking of Constantinople by the Turks. In 1492 the Moors were driven from Spain. In the same year America was discovered by Columbus.

In 1517 the great Reformation commenced in Germany by Luther's attack upon papal indulgences. The Reformation began in Switzerland in 1519, and in Sweden and Denmark in 1524. The Reformers were first styled Protestants at the diet of Spire 1529. In 1539 the society of the Jesuits was instituted. In 1545 the council of Trent convened, and lasted eighteen years. In 1555 many reformers were burned in England under Queen Mary. In 1560 the Reformation began in Scotland, and in 1566 it began in Holland. In 1572 occurred the massacre of the Protestants on St. Bartholomew's day. In 1598 the edict of Nantes established religious liberty in France. This ends the seventh century of the sixth period of 1000 years.

In 1608 Arminius preached against Calvinism in Holland. In 1611 the present English translation of the Bible was finished. In 1618 the synod of Dort condemned the Arminians. In 1622 the Congregation de Propaganda Fide was instituted by the pope. In 1633 Galileo was imprisoned by the Inquisition for asserting that the earth moves. In 1650 the Quakers arose in England. In 1653 the doctrine of Jansenius, a reformer among the Catholics of France, was condemned by the pope. In 1685 Louis XIV. revoked the edict of Nantes, and inflicted great cruelties on the Protestants of France.

In 1701 the English Society for Propagating the Gospel in Foreign Parts was instituted. In 1729 the Methodists arose. In 1732 the Moravian Missionary Society was instituted. In 1755 occurred the great earthquake of Lisbon, which shook an extent of territory four times that of all Europe. In 1773 the pope suppressed the society of the Jesuits because of its mischievous character. On May 19, 1780, occurred the remarkable darkening of the sun and moon in the New World. In 1789 commenced the terrible French Revolution. In 1798 the papal government was abolished. The ninth century of the sixth period of 1000 years ends here.

In 1804 was instituted the British and Foreign Bible Society. In 1814 Pope Pius VII. restored the Society of the Jesuits. In 1816 the American Bible Society was instituted. In 1826 the American Temperance Society was formed. In 1831 the British and Foreign Temperance Society was formed. In 1833 occurred the shower of falling stars, which extended over a vast territory. In 1848 the people of Rome established a republic, and the pope fled to the king of Naples. In 1854 the pope proclaimed the Immaculate Conception of Mary. In 1866 occurred the great shower of falling stars in Europe. In 1870 the council of the Vatican established the infallibility of the pope. This was followed by the total loss of his temporal power and the establishment of the kingdom of Italy with Rome for its capital. The sixth period of 1000 years must end in this century though we cannot fix the year when it will terminate. But the signs of the times admonish us to watch and to keep our garments.

J. N. A.

(To be continued.)

THE REVIEW SUPPLEMENT.

Most of the readers of the REVIEW are aware that there is published in the State of Iowa a paper entitled the *Sabbath Advocate*. It is the organ of a party which has maintained a sickly existence for many years. The editor of the paper in question regularly devotes a large portion of

its space to criticisms of the work of Seventh-day Adventists. Mrs. E. G. White and her testimonies usually furnish the staple of the matter which it offers weekly to its readers. Not satisfied with legitimate criticism of Mrs. White's work, it is in the habit of dealing out to its patrons the grossest misrepresentations concerning what she has done, and what she has said. Incapable of organizing successful efforts itself against those who are treading under foot the commandments of God, it expends its energies in untiring effort to cripple those who have done, and are doing, more for the restoration of God's ancient Sabbath than any and all other denominations besides.

It is not the custom of the REVIEW to devote a great deal of its valuable space to the refutation of the many falsehoods which are put in circulation by these western malignants. Occasionally, however, it is compelled to "come down" from its important work just long enough to expose the malevolence and dishonesty of these men so fully that their spirit may become apparent to all. This done, it returns to its grander mission of pushing forward the special work of God for this time.

This western faction have been unusually active of late, having received into their number two or three recruits who are particularly adapted by nature to discussions which deal in personalities. They have just issued an extra to their weekly paper which reminds one of nothing so much as one of those geysers on the Pacific coast, which periodically project, high in the air, masses of mud and slime, which, falling back on the earth again, mar and disfigure the fair face of nature for rods around.

The persons who in this foul sheet are made the objects of violent attack are Mrs. E. G. White, Elds. G. I. Butler, and J. H. Waggoner. So far as these individuals are concerned, they are, in fact, rather honored than dishonored by the attack which is made upon them. It has, however, been thought best, for the sake of those who, being unacquainted with their true character and labors, are liable to be deceived by the misrepresentations put in circulation against them, to issue a Supplement to the REVIEW which will set forth the facts in the case.

As the "Extra" to the Advocate deals very largely in charges to the effect that leading men among us have deliberately and designedly suppressed portions of the visions of Mrs. White, and connived at the misappropriation by Eld. White and wife of funds donated to the general cause, these charges are taken up in order, and considered in the Supplement which accompanies this week's REVIEW.

This latter document is a very strong one, and not only vindicates the character of those who have been unjustly aspersed, but it also places the brand of infamy on the brow of those who have deliberately misrepresented both the motives and the acts of those whose course of conduct has been both honorable and praiseworthy in the relation they have sustained to the cause of God.

As the Advocate Extra, and certain tracts of like character with the Extra, have been widely circulated in all parts of the country, it is to be hoped that our brethren will especially interest themselves in scattering the Supplement to the REVIEW far and near. They should also read it themselves carefully, as in so doing they will become qualified to meet and refute the silly slanders which have been put in circulation by this western faction.

Each subscriber of the REVIEW will receive a copy of the Supplement free of charge. To those who wish to engage in its circulation, it is offered, post-paid, at five cents per copy. W. H. L.

—The man who cannot blush, and has no feelings of fear, has reached the acme of impudence.

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

CHURCH MANUAL.

(Continued.)

PROPER METHOD OF CONDUCTING CHURCH TRIALS.—
CONTINUED.

OUR Saviour gives directions in regard to the settlement of difficulties between brethren as follows :

1. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother."

2. "If he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

3. "If he shall neglect to hear them, tell it unto the church."

4. "If he neglect to hear the church, let him be unto thee as an heathen man and a publican."

From the foregoing we learn that there are two things which should be done by any person who feels that he has been injured by a brother, before bringing the matter to the bar of the church.

First, he should go to the offending brother and tell him his fault when no other person is present.

Secondly, if he will not hear him, he should go to him again, taking one or two witnesses, so as to provide himself with the necessary proof in regard to the result of the interview.

Until both of these steps are taken, the offended brother has no right to burden the church with his personal troubles. The same authority which gave him the right to appeal to them under certain circumstances, imposed upon him the duty of endeavoring first, through an interview, to bring about a settlement of his difficulties with the individual who had injured him. In nine cases out of ten, church trials can be avoided altogether, when the steps prescribed by the Saviour are properly carried out.

Even where the offense committed by an individual is not a private but a public one (*i.e.*, one which concerns the whole church and the cause of God generally), the person who is in the fault should be visited, and remonstrated with before charges are formally preferred against him. Such a course gives him an opportunity to explain away misapprehensions if such exist. If not, and if he is guilty, it opens the way for an appeal to him to humbly confess his fault before entering upon the trial.

Whenever it becomes apparent that a church trial is unavoidable, it should be entered upon with an earnest desire to do exact justice to all the parties concerned therein. However guilty an individual may be, he is entitled to a fair hearing, and an impartial verdict. To secure this end, the testimony of credible witnesses should be received, even though the witnesses themselves are not professors of religion.

The time for the trial should be definitely fixed upon, and the date at which, as well as the place where, it will take place, should be distinctly announced in the public congregation. A sufficient number of days should intervene between the public announcement of the trial and the time at which it is to occur, to enable all concerned to make the necessary preparations therefor.

The charges which are to be considered should be made out in writing and handed to the one who is to be put on trial, on or before the time at which the public notice of the trial is given. They should be signed by the individual making the same.

The elder of the church usually presides at all church trials. In case there is no elder present, then it would be proper for the leader of the church to occupy the chair. In case neither the elder nor the leader be present, a temporary chairman should be elected, and the meeting adjourned to some specified future time. When, at length, the time for the trial is reached, and everything is in readiness to proceed, the meeting should be opened with singing and prayer. This done, the charges which have been brought against the party who is to be tried, should be dis-

tinctly read before the whole congregation. The officer in charge should then inquire of the person on trial, whether he admitted that he was guilty of the offense charged against him. Should he reply in the affirmative, then the church should determine just what he ought to do under the circumstances. If his reply is in the negative, then the person bringing the charge should be allowed to introduce the witnesses upon whom he relies to make out his case. When they have been heard, then the party charged with the wrong should be allowed to introduce the witnesses upon whom he relies for his defense. It is competent for the church to decide what witnesses and what evidence should or should not be received. They should seek, however, to obtain all the testimony necessary to a full understanding of the case. Technicalities ought to be waived, and the whole truth sought after. The trial from beginning to end should be characterized by a spirit of fairness and moderation. The presiding officer should at once rebuke everything like excited debate and personal abuse.

After the witnesses have been directly examined by the party who introduced them, the opposite party should have the right to cross-question them. When the evidence has been fully presented on both sides, all the parties to the case should be requested to retire from the room until the decision has been reached, as their presence might act as a restraint upon some of the members, causing them to vote differently from what they would under other circumstances. The case should at last be decided by a rising vote. A member can be expelled upon nothing short of a two-thirds' vote of all the members present. The same rule applies when a member is placed under censure.

In church trials, there is no appeal from the decision of the church to which the parties concerned in the same belong. It is better that an individual should even suffer injustice occasionally than that the church should be kept in a state of ferment for years by the repeated examinations of the same case by different bodies of men. However, when a grievous wrong has been done to any person by the decision of any church, and he is able to make such appear to be the fact, he might lay the matter before the State Conference Committee. Should they become convinced that a new trial was unquestionably necessary, in order to do justice to the aggrieved party, they might be induced to use their official influence to secure a re-opening of the case in the church where it was first tried.

When a person has been expelled from a church for a good cause, he can be received back again as a member of the same church whenever confidence in his integrity is so far restored that he can secure the unanimous vote of all the members present at the time when his application is considered. Such applications, however, should not be acted upon until the church have been fully notified of the time when action is to be taken in such cases.

When a person is simply placed under censure, his name remains on the church list, but he is denied the privileges of the church until such time as the censure shall be removed by a two-thirds' vote of the church. Persons to whom the privileges of the church are denied, have no right to partake of the ordinances, or to vote in church meetings. Neither would it be proper for them to speak or pray in the ordinary services of the church unless they wish to say something by way of confessing their fault. The following will give something of an idea of the forms usually employed in expelling members or placing them under censure:—

“Whereas, A. B. has been proved guilty of —; therefore—

“Resolved, That we hereby withdraw from him the hand of Christian fellowship.

“Whereas, C. D. has been proved guilty of —; therefore—

“Resolved, That we do hereby place him under the censure of this church until such time as he shall make satisfactory confession of his wrong.”

Persons cannot withdraw from the church at pleasure, neither can their names be dropped from the roll of church membership by the action of the church itself, when once those names have been properly placed thereon. There are but three methods by which individuals can become disconnected from a church. The first is by death, the second by letter, and the third by expulsion.

Whenever there is a strong probability that a proposed church trial will present points which it will be difficult to decide, or when the case is such

as to render it certain that it will be necessary that the case should be managed with great care in order to prevent unhappy divisions in the church itself, it would be well for the latter to apply to the Conference Committee to send them some minister who is competent to give them the counsel which they need.

W. H. L.

(To be continued.)

The Commentary.

“Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams.”—M’Cheyne.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

TITHING GRAIN AND HAY.

If we raise grain and hay expressly to be fed to stock, do you think that it is required that we should tithe the grain and hay, and also tithe the stock when sold?

D. N. M.

ANS. Grain and hay or other material, which are fed to cattle expressly for the purpose of fattening them for the market, need not be tithed, provided the beef, etc., of the cattle in question, is faithfully tithed when it is sold.

SABBATH-SCHOOL LESSONS.

Why do not the S. D. Adventists have a uniform system of Bible lessons with other denominations?

D. N. M.

ANS. 1. Because the lessons employed by other denominations contain so much of error in matter of doctrine that they would be calculated to lead the children of S. D. Adventists astray.

2. Because we believe that the lessons now employed by us are superior in point of thoroughness and other particulars to those now used by other churches.

OYSTERS.

Are oysters included among the unclean animals of Lev. 11, and do you think it wrong to eat them?

E. L.

ANS. It is difficult to decide with certainty whether oysters would properly come under the prohibition found in Lev. 11: 9-12. It would, however, seem from the language, as if they might. If they do, then there would be undoubtedly some natural reason for the discrimination against them. Some have thought that such a reason is found in both their habits in the matter of feeding and the circumstance that it is necessary to eat them just as they are found in the native state without separating from them the viscera.

SABBATH MAIL-GETTING.

Is it right for Sabbath-keepers to go to the post-office for their mail on the Sabbath?

H. V.

ANS. I think not. The post-office is an institution which is run in the interests of the world on the Sabbath day. Those employed therein receive regular wages for the discharge of secular duty. If it would be right for them to keep the office open on the Sabbath, in order to furnish us with our mail, then it would be right for us to go there for our mail on the Sabbath. Otherwise it would not. The only conditions where we can conceive that it would be proper for Sabbath-keepers to avail themselves of the benefits offered by postal arrangements on the Sabbath, would be in cases of extreme necessity, such as are presented in times of sickness or death. We might, for example, avail ourselves of the mail to send for a physician on the Sabbath, when the sickness was so severe that we would be justified in employing a man for the special purpose of going for a doctor.

The mere circumstance that one lives six or eight miles from a post-office, and therefore, that it would be a great convenience to go to the office to get the mail on the Sabbath day when attending church, furnishes no argument whatever in favor of such a practice, since the same line of reasoning would justify a farmer's going to a mill for his grist on the Sabbath, or to the store for a needed article of merchandise.

Perhaps it would be admissible for brethren living in the country, to engage some brother living in the town to get their mail from the office for them on Friday, in order that he might be able to deliver it to them on the Sabbath. Even then, however, such mail should not be read on the Sabbath day, if it relates to worldly matters. The reading or writing of business letters, or the reading of political and news items in newspapers is not compatible with the proper observance of the Sabbath.

FOOTPRINTS OF JESUS.

Look not for the Saviour's footprints
Near the royal palace gate;
Seek them not in halls of grandeur,
Gilded domes, and regal state;
Seek them not in grand cathedrals,
Nor in learning's temple fair.
Where proud piety, on cushions,
Seeks repose from every care.

Seek them by the humble dwelling,
Seek them by the widow's cot,
Seek them in the prison's dungeons,
Where misfortune mourns her lot;
Down beneath the lowest strata
Of degraded human woe,
Marked with blood, and wet with tear-drops,
Trace them onward as they go!

Here he paused to feed the hungry,
Here forgave a woman's sin;
Here a blind man's eyes were opened,
Here the lame came bounding in;
Here in gory perspiration
Wept o'er Judah's Holy Hill;
Here, poured out his blood, and spirit!
To redeem—“whoever will!”

There is not one human being
Sunk so low in dark despair.
But beneath the tears and anguish,
Jesus left his footprints there!
And if I would be a Christian,
I must follow where he led,—
Raise the fallen, clothe the naked,
Cause the hungry to be fed,

Fearing no contamination,
Swerving not for scorn or pride,
Where a soul may yet be ransomed,
If the labor be applied.
Down beneath all human wanderings,
Down beneath all woe and care,
There I'll find my Saviour's footprints!
Fresh as when he placed them there.

Jesus, I will trace thy pathway,
Down among the lost of earth,
And rehearse the glad, glad tidings
Of thy boundless love and worth;
I have not the gift of healing,
I may not forgive their sin,
I can point them to thy kingdom!
Bid them cleanse, and enter in.

—Lanington.

Progress of the Cause.

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”—Ps. 126:6.

REPORT FROM BALE, SWITZERLAND.

BRO. ERTZENBERGER has recently baptized eight persons in this city, and others will probably be baptized before long. The work of sending out our French journal is very interesting and encouraging. The letters which we receive show that it is read eagerly and critically, and that it is exerting a powerful influence in behalf of the truth. Some write us that their paper is read by many of their neighbors; others who work in factories write that their paper is read by all the workmen. The editor of a French religious journal, with whom we have long exchanged, has sent and bought all of the back numbers of our journal and subscribed for it for himself personally, though still receiving it as an exchange.

Two ministers, whose names are extensively known in Europe, have written warmly commending our journal. I never saw so much cause to be encouraged with regard to the advancement of the work in Europe. We print 5,500 copies of *Les Signes*, Dr. J. H. Kellogg having assumed the expense of 1000 copies. The plan upon which we send out our paper enables 60,000 persons to read four numbers of *Les Signes* in the course of a year. This estimate, we think, is certainly correct. Though we cannot at present send out any one to travel through the countries in which our journal circulates, yet we receive constant accessions to our subscription list. The truth advances by its own merit, without the aid that could be rendered by the living preacher. Our brethren in Switzerland manifest a commendable interest in visiting the people for miles around them, and introducing our paper to their notice. In this way they obtain many subscribers. The immortality subject has made a deep and favorable impression on the French public, and this result has surprised me, because we were so cruelly mocked when we first began to print on this subject.

It gives me much pain to be obliged to say that Sr. Oyer seems to be sinking rapidly toward death. There seems to be little doubt that her

disease is the quick consumption. Unless some favorable change occurs, she must die soon. Her services have been of great value in the preparation of our paper, and in the business of the Office. Her loss will be deeply felt in this mission.

Our friends from America have arrived in England, and we hope to see them in a few days. The coming of Bro. Whitney will not be one day in advance of the necessities of our mission. Since my last report my disease has taken a more unfavorable form, and I have wasted rapidly in flesh and in strength. Each number of the paper for a long time has been prepared with extreme difficulty, and the present number, the first number of volume eight, seems to be wholly beyond my power to prepare, though there are many things of the deepest interest demanding attention. I cannot carry the burden, and I know not how to lay it down; but I think the Lord will help yet once more, though this number is already much delayed.

To-day I enter my fifty-fifth year. My life seems wholly filled with faults. I pray that I may be thoroughly cleansed in the blood of Christ, and I feel earnestly to ask that, wherever my example has not been in accordance with the gospel of Christ, those who have seen my faults may freely forgive me. I wish to thank the many friends who have manifested their interest in this mission by writing and by making contributions to its expenses, to the most of whom, on account of feebleness, I have been unable to make any reply. May the Lord remember all these things at the last day. It may be that he will yet interpose to spare my life, for I have the most intense desire to continue in the work; but if he has determined otherwise, then I cheerfully submit to his will.

"Because thou did'st for sinners die,
Jesus in death remember me!"

Bâle, Switzerland, July 22. J. N. ANDREWS.

THE ENGLISH MISSION.

To give the readers of the Review some idea of the situation in this mission, we quote the following from No. 29 of British Department of the *Signs*:

"We are still encouraged in our work to note tokens of progress from week to week, and to learn that our readers are seeking to extend the truth to others. Mr. K. sends a subscription for a friend to whom he has shown his paper, and says: 'I continue to peruse your paper with increased interest, and I sincerely wish you every success in your undertaking.' Mr. R. says: 'A lady gave me a copy of the *Signs of the Times*, which I read with great interest this week, and I shall be glad to know more.' He enclosed pay for some of our leading books, and made inquiries respecting others.

"The liberal act of some unknown friend in inserting paid advertisements in five of the secular and religious journals of Scotland, has resulted already in bringing in numerous calls for tracts on the Sabbath question. In this we rejoice because it will aid in scattering far and wide the precious seeds of Bible truth.

"Last Sabbath, being our day of celebrating the sacrament of the Lord's supper at Ravenswood, was a precious season for those assembled. One new name was attached to our covenant.

"We receive very encouraging reports from Bro. John of the interest in his meetings. He says: 'I am now holding eight meetings each week. Four of these are open-air services. Several hundred were at the Louth meeting Saturday night, three being ministers. One of them gave me good words at a temperance meeting that followed, and another one said he thought it did people good to unsettle them sometimes. Yesterday, as requested, I held my first open-air meeting at Ulceby. It was well attended. One man informed me that he had arranged a bed for me, so that I could remain over night any time I liked. No board-bills there. At Louth, the interest is rapidly growing. I sold a number of books at the close of our last meeting.'

"Our meeting at Grimsby last night was an important one. Hundreds were present. Questions were asked by a Swedenborgian, and this increased the interest. Indeed, for half an hour, the excitement was high. One man questioned me at the close of the meeting, and manfully yielded every point which he presented. He, with two others, is to visit me to-night for further light."

"Bro. John also gives us an interesting account of how peculiarly the way has opened for meetings to be held soon in another village, where a pastor of one of the churches has consented to act as chairman of his meeting, and introduce him to the people. We look for much good to result from these various efforts.

"Bro. Drew writes of his work in Liverpool: 'We have much to contend with here on account of persons' going to the Scandinavian ships and trying to get them not to take our books. Having committed the matter to God, we find they can "do nothing against the truth, but for the truth." One Norwegian captain, where these persons had been, told me that I was welcome on board his ship, and that he would take some English books. He would like to talk with me about the Bible. His wife was religious although he was not, but said he ought to be. I sold his officers 15s. worth of books. I met at Sr. Irvine's with Sr. Stanton on the Sabbath. Our little meetings seem to encourage them. I can but feel thankful to God for the prosperity that seems to attend our feeble efforts.'

"Bro. Drew reports 660 ships visited during the quarter. Besides the distribution of 6,500 periodicals, and 5,000 pages of tracts, he has sold books to the value of £33 17s. 8d."

J. N. LOUGHBOROUGH.

IOWA.

FAIRFIELD.—Our tent-meetings continue with increasing interest. Have canvassed the Sabbath question, and a few have decided favorably. Prejudice is very strong, and the stay-away argument is used. We have reason to hope for some good souls who hear attentively.

Our new tent, 32x48 feet, in square form, is a decided success, and in our opinion, much superior to a round tent.

I. J. HANKINS. Aug. 6. L. McCoy.

PENNSYLVANIA CONFERENCE.

STOCKTON, N. Y., AUG. 7.—We commenced meetings at this place on the evening of the 4th inst. Have held three meetings, with attentive congregations. The people are friendly and appear to be willing to help us. We left two keeping the Sabbath at Kennedy. Several others we believe will yet decide to obey. Much prejudice was removed. Upon the whole, we feel that the work there was blessed of God.

F. PEABODY.
L. A. WING.

DAKOTA.

HOWARD.—We have now been holding meetings in this place two weeks. The weather has been favorable, and the interest to hear the truth has been good. Our congregations have numbered from fifty to two hundred. We have now presented the Sabbath question, but the people have not yet had time to consider the matter and decide. The best of order has been preserved. The people treat us with the kindest regard. We sincerely hope that our labor will not be in vain. We have sold about \$23 worth of books. Expect to speak on the nature of man this week. I desire the prayers of God's people in behalf of the cause of truth here.

My address is Howard, Miner Co., D. T.
A. D. OLSEN.

NEBRASKA.

SUTTON, AUG. 6.—On our way to Nebraska from Dakota camp-meeting, we met with the German and English brethren at Madison and Stearn's Prairie, where we found some precious souls filled with the spirit of the message.

From there I went in company with Eld. Shultz to Sutton, where we found an open door, and on the 29th of July we were permitted through the blessing of the Lord to commence the first tent-meeting ever held in the German language by our people. The town has about twelve hundred inhabitants, who are mostly Germans, formerly from Russia. Some of them are among the leading business men in town.

Our attendance has been steadily on the increase. Last night nearly two hundred were present. Our sales amount to \$2.75, mostly for German tracts. Several are becoming quite interested, and are anxiously inquiring if these things are so. The Baptists seem to be espe-

cially troubled. Some already admit the Sabbath although we have only reached the law question.

Eld. Shultz, my wife and myself compose the tent company. We have given eight discourses so far. The editor of the German paper has kindly given a synopsis of all our discourses in his paper. Pray for us that the first effort among the Germans with a tent may be greatly blessed, and many souls gathered. My address for the present is Sutton, Neb., Box 95.

R. CONRAD.

WISCONSIN.

MONDOVI, BUFFALO Co., AUG. 6.—Our meetings still continue, though the interest is not extraordinary. At times our congregations are large. We have placed the Sabbath question before the people, and it is taking a deep hold on some minds. A few have begun its observance, and we confidently expect the number will be increased. We shall hold on here as long as duty indicates. The clergy of the place are comparatively silent, except in underhanded opposition. Last Sabbath, brethren from the Burnside church met with us, and we enjoyed an excellent season.

G. C. TENNEY.
C. F. STILLWELL.

ILLINOIS.

BELLE RIVE.—We are still holding meetings here. Have given thirty-four discourses. The Methodist minister has been secretly working against us, and has kept some of his people away. Our Sunday-keeping friends secured the aid of Eld. Allen (Baptist), and last Saturday night he endeavored to bolster up their failing cause. His effort was composed of abuse and assertion, and helped us. He advised his hearers to "keep away" and "to get up a little singing." He lost friends. We reviewed him last night. There are a few here who know that they ought to keep the Sabbath, but the opposition is strong, and the influence of their friends is against them. We remain here another week.

G. F. SHONK.

KANSAS.

FELLSBURG, EDWARDS Co., AUG. 7.—During the month of July we visited the churches at Sterling, Coopersburg and Noble. The Spirit of the Lord was with us in our meetings, and we left the brethren much encouraged. We tried to work up an interest in the T. and M. work and canvassing. At Sterling, twelve new names were added to the T. and M. Society.

We came here and began meetings Aug. 1. Our congregations, although small, have been as large as could be expected in a country so thinly settled as this is. A part of our congregation comes six or eight miles to attend the meetings. We try to present the truth with a spirit of devotion, and pray God to bless the words spoken to the saving of the honest in heart.

OSCAR HILL,
RUE HILL.

OHIO.

ST. MARY'S.—From the first, July 6, our meetings have been of the greatest interest. We close to-morrow. The interest is now deeper and wider than ever. Yesterday nearly five hundred were present from a territory twenty miles in width. Nine have thus far covenanted to keep all the commandments of God and the faith of Jesus, with a good prospect of a score more. We also report two good souls now established in the truth at Yorkville, where we held our previous meeting. Our dear Bro. Watt has been untiring in his efforts to make the meetings a success. The mass of the people are kind, but some show the spirit of the dragon.

D. E. LINDSEY.
W. H. SAXBY.

MASSACHUSETTS.

READING.—We can still report progress here. Our congregations range from fifty to two hundred. We have now held two Sabbath meetings. Fifteen, thus far, have decided to keep the Sabbath, and we look for more. Considerable bitterness is being manifested by some, and they are feeling anxious to have us leave town. Our tent stands in the center of the town, on a beautiful vacant lot, valued at \$4,000.

The plan of putting packages of tracts in each house works well. The majority of the people

tell us that they have read the tracts. Some buy them, and a few show their strong disapprobation of the course we are pursuing. Of the three hundred and fifty twenty-five cent packages we have thus loaned, not one has been lost. One of the ministers in town has a sermon written on the Sabbath question, which he promises to deliver after the tent is gone.

We have received in donations \$21.58, and have sold \$43.27 worth of books. We shall remain here until camp-meeting. D. A. ROBINSON.

Aug. 6.

TENNESSEE.

LEACH, CARROLL Co., AUG. 2.—Since our last report, the enemies to the cause of truth have burned our tent. We never experienced more fierce opposition than is manifested by the different denominations. The shattered factions of the different churches are uniting their forces, which have for years been bitterly opposed to each other, for the purpose of exterminating the truth, if possible. Three opposition sermons have been delivered against the Sabbath, but the effort was abortive, and now quite a sum of money is offered to one of the champions of the State to come to the rescue. He is expected next week. The work of the enemy has seemed thus far to increase the interest and more fully develop those who have accepted the truth. Says the psalmist, "Surely the wrath of man shall praise Thee."

The sum of \$140 has been subscribed to purchase another tent; a meeting-house is also in process of erection, which will be ready for service in less than two weeks. Our courage in the Lord is good as we see his work advancing in the earth.

S. FULTON.
W. DORTCH.

ONTARIO.

BELLEVILLE.—Last Sabbath I enjoyed another precious season with the little church at Belleville. One person was added to the church by letter, and four persons were received as candidates for baptism. These were residents of Creemore, Ont., yet they felt it their duty to have a home with the church nearest to them, and to give their influence to it. They will also send their tithes regularly to the Belleville church. This is as it should be; and we hope that every Sabbath-keeper in Ontario will follow their example, that those who shall come to labor in this province may be cheered in seeing a genuine proof of that spirit of sacrifice which insures success and prosperity to the cause.

I would have made a tent effort in this city had it not been that duty called me to labor for the French. This was a great disappointment to many; but I leave over \$100 worth of our choice works behind as a token of the confidence I have that God, who is no respecter of persons or of nations, will himself raise up men who will more than replace me in this important field.

The tent has been repaired and renovated, the hand-bills are procured, and the stakes are made, so that those coming to labor need not be hindered.

D. T. BOURDEAU.

Aug. 6.

MISSOURI.

NEOSHO, AUG. 2.—We commenced meetings a few miles north of town on the 8th of June. We found quite a number of Sabbath-keepers here, but they were badly scattered, and some of them much discouraged. There was much prejudice against us from the beginning, and we have had to meet a strong current of secret opposition; but none have dared to come out and openly oppose the truth. We labored as faithfully as we could for about seven weeks. Three have commenced to keep the Sabbath, and others are convinced. We have some hopes that they may yet find courage to keep God's commandments.

The Sabbath-keepers in the vicinity have met at the tent on the Sabbath, and we have labored for them the best we could. They are much encouraged. We believe the meeting will result in lasting good to the cause of truth in this place.

D. T. JONES.
E. G. BLACKMAN.

NEW BOSTON, AUG. 6.—We came to this place July 5 to hold a few meetings with the church. As it seemed to us that more labor should be bestowed in this vicinity, we pitched the tent in a grove, four miles east of this place, and have

given twenty discourses. The attendance has not been large, as it has been a very busy time with the farmers. Last night, however, about two hundred and fifty were present. Six have decided to obey the truth, five of whom, a young man and his wife and three young ladies, will be baptized day after to-morrow. Have sold \$35.30 worth of books. The people are very kind, and supply our temporal wants. There have been three calls for us to labor at a place about fifteen miles east of here, to which we intend to go as soon as we close here. We are of good courage.

C. H. CHAFFEE.
N. W. ALLEE.

NEW YORK.

DE KALB JUNCTION, AUG. 2.—Our tent-meetings at Henvelton closed July 29, with a good interest, and six adult persons have decided to keep all the commandments. Others are interested, and are reading upon the prophecies and Sabbath question. About \$12.00 were donated toward our expenses.

July 31, we came to this place and shall begin meetings Aug. 4. We hope to be remembered by all the friends of the cause.

H. E. ROBINSON.
A. PLACE.

AT THE TENTS AND AMONG THE CHURCHES.—From June 18 to Aug. 6, I visited the tents at Union Square, West Camden, Henvelton, and Turin, and held meetings with the churches at Mannsville, Gouverneur, and Parma. Found some things of a discouraging character, but in most of these places we enjoyed good freedom and much of the blessing of God while laboring to advance his precious cause and to encourage the hearts and strengthen the hands of the workers. Some have embraced the Sabbath in connection with all the tents in the Conference, notwithstanding the very wet, cold, and unfavorable weather. M. H. BROWN.

WILLIAMSTOWN AND UNION SQUARE.—AUG. 8. I spent Sabbath, July 28, with the church at Williamstown. Our church quarterly meeting was delayed until that time on account of my not being able to leave the tent work at Union Square. The ordinances were celebrated, all the church present joyfully taking part in the same. All united in pronouncing the occasion a happy one to them. All the members are ready for duty.

In July, Eld. M. H. Brown spent a few days with us at Union Square in tent-work. Since that time I have been alone. There is a good work being done here. The Spirit of God is searching out the honest-hearted. Three persons kept last Sabbath, and we expect as many more will keep next Sabbath. Many more are deeply interested. With the exception of a few, the people are very friendly. We think of remaining here until camp-meeting. Bro. E. E. Miles will join me in the work soon. Pray for us that we may be humble and teachable. J. E. SWIFT.

INDIANA.

HARTFORD, AUG. 7.—We are nicely located here with the tent. Began meetings last Friday night. Our audiences are increasing. Last night there were over four hundred people out. Much interest is manifested. This is the county seat, having about sixteen hundred inhabitants.

J. P. HENDERSON.
O. C. GODSMARK.

YOUNG AMERICA.—We pitched our tent here last week and began meetings on Thursday night, Aug. 2. Have now held six meetings. There were about one hundred and fifty at our first service, and about four hundred at the last one. Good attention and good order are secured. We have the respect and friendship of the people. Have received \$4.50 in donations. We are in Cass Co., nine miles from any railroad station. The village has a population of about two hundred and fifty, but the farmers are coming to our meeting for miles around. We hope for a good interest to be developed here.

J. M. REES.
J. W. COVERT.

FARMERSBURG AND COAL CITY.—Closed our labors at Farmersburg July 29. We labored in connection with Bro. Thompson and Oberholtzer nearly three weeks. Our stay with them was pleasant. They labor in such harmony that the Lord blesses their efforts.

Some have embraced the truth as a direct result of the discussion with Eld. Treat, and many who were convinced took a decided stand and are now rejoicing in the cause. The last Sabbath we were with them, July 28, forty-five voted to keep the Sabbath; thirty-two have signed the covenant. They seem much in earnest in the truth, and are rejoicing in it. Our last social meeting was especially good. Men and women who never made a profession of religion before, testified of their love for the truth; and the tearful eye and deep feeling attested their sincerity and earnestness. Thirty testimonies were given in a short time. The Bible-class and Sabbath-school are well attended, and very interesting.

At present I am at Coal City. The members of this young church are growing firm in the truth, and are making progress in spiritual life. They are much encouraged on account of the success of the truth at Farmersburg, which is situated in an adjoining county. They are very anxious to have a Southern Indiana camp-meeting. We are much encouraged in the good cause. To the Lord be the praise.

S. H. LANE.

FARMERSBURG AND MIDDLETOWN.—Closed our meetings at Farmersburg Sunday night, Aug. 5. There were six hundred present at the last service. On the last Sabbath, the Spirit of God seemed to be present to bless each testimony; six voted to keep the Sabbath. Thirty-six have signed the covenant, and fifteen or more besides these are trying to honor God by obeying the Sabbath. The effects of these meetings have been felt for miles around. The debate with Eld. Treat called people from the State of Illinois, and from different points fifty and seventy-five miles distant. We organized a Sabbath-school last Sabbath, and elected the necessary officers. There were ninety-three present, nearly all of whom took part. Have obtained seven subscribers for the *Signs*, sold \$27.49 worth of books, and received \$23.75 in donations.

Last night we commenced meetings in Middletown, seven miles from Farmersburg. There were one hundred and fifty present, and all seemed interested. The people are very kind and friendly, and we hope to effect some good. Pray that God may bless our efforts in this place. Will remain here until our camp-meeting to be held at Farmersburg, Sept. 12. We have procured a suitable grove for this purpose of Bro. Bennett.

For the present, our address is Prairie Creek, Vigo Co., Ind.

VICTOR THOMPSON.

Aug. 8.

D. H. OBERHOLTZER.

MICHIGAN.

VERMONTVILLE, AUG. 7.—The interest in the meetings at our tent seems still to be on the increase. Several have decided to obey the truth, and others have about reached the deciding point.

G. K. AND J. A. OWEN.

ST. LOUIS.—We commenced meetings here July 1, and have given thirty-three discourses. The interest has been small but steady, and there is no falling off. Attendance ranges from fifty or seventy-five during the week, to two-hundred Sunday evening. At present four new ones are keeping the Sabbath, and we confidently expect half a dozen more to commence soon, while others are interested.

A. O. BURRILL.

C. C. LEWIS.

I. H. EVANS.

COLDWATER.—At the earnest request of the church and a number of citizens of this city, we finally decided to locate the tent here. We have held two meetings. Last evening the tent was full. Our tent is pleasantly situated in the suburbs, about a mile from where it was pitched two years ago. We have seated it with chairs and settees, the proprietor of one of the halls having furnished them without charge. It is our earnest desire to live near to God, and labor faithfully for the salvation of souls; to this end we ask to be remembered in prayer by the Israel of God.

A. W. BATHER.

Aug. 8.

C. J. LAMSON.

MIDLAND CITY, AUG. 6.—During the past week, Bro. Webber has canvassed the city, with the assistance of his sister Nellie. They have obtained one hundred monthly subscribers for the *Signs*. Our last Sabbath meeting was quite encouraging. About fifty were present. Twenty-two are now

keeping the Sabbath. We hear of others who say that "it is the truth." Our congregation remains as last reported, with a crowded tent on Sundays. Our Sabbath-school is prospering, with quite a large attendance. Our courage is good. The blessing of God attends his truth. To his name be all the praise.

H. M. KENYON.
W. M. OSTRANDER.
W. J. WEBBER.

OSSEO.—Our meetings are still increasing in interest. During the week they are attended by from three to four hundred; Sunday afternoon and evening, especially in the evening, by many more. The people are good listeners. There is some opposition, but not public. Hardly anyone stays away. One good feature of the meeting is, that very largely the same faces are seen every night. We take up the Sabbath question this week. Some good, we trust, is already done. The test, however, is coming. We hope by faithfulness on our part, to see our efforts crowned with success by Him who giveth the increase.

D. H. LAMSON.
M. S. BURNHAM.

PETOSKEY, TUSTIN, COLFAX, MANTON.—June 1-3, met with the brethren at Petoskey. Gave our discourses. Organized a Sabbath-school and a class of eleven members. We hope in the near future to be able to organize a church here.

June 25, met with a few of the brethren at Tustin. Had a prayer and conference meeting. As we were looking for a location for the tent, could stay but one night. The brethren here, though few in number, are doing well. They have their Sabbath meetings regularly, pay their tithes, and are trying to honor God in all their ways. May God bless them.

June 30, preached my last sermon in Colfax, for the present. A great deal of labor has been bestowed here, and in this vicinity during the last few months. We have received many calls for labor in different localities, but have felt it duty to remain here until the work was more thoroughly established. Since reporting last, five more have been baptized here.

Manton, July 27. We now have our tent pitched here, and have given twenty-one discourses. The weather has been very unfavorable. Our audience has not been as large as it doubtless would have been under more favorable circumstances, yet there is some interest, and we hope for good results. Expect Bro. Sisley to join us soon.

R. C. HORTON.

REPORT OF DAKOTA S. S. ASSOCIATION.

THE fourth annual session of the Dakota S. S. Association was held at Parker in connection with the camp-meeting, from June 27 to July 3, 1883.

FIRST MEETING JUNE 28, AT 9:45 A. M.—The President in the chair. Opening prayer by Eld. S. B. Whitney. The report of the last annual meeting was read, and after correction, approved. The Chair was then authorized to appoint the usual committees, which was done as follows: On Nominations, R. Conradi, Nels Poulsen, and James Pease; On Resolutions, I. D. Van Horn, R. A. Burdick, and A. D. Smith.

Adjourned to call of Chair.

SECOND MEETING, July 1, at 6 P. M.—The Committee on Nominations reported as follows: For President, A. D. Olsen; Secretary, Vesta Olsen; Executive Committee, A. D. Olsen, S. B. Whitney, and M. M. Olsen. The individuals named were respectively elected.

The Committee on Resolutions reported as follows:—

Whereas, The Sabbath-school is no longer an experiment among us, but is a source of great good to the cause of God, the church, and our children; therefore—

Resolved, That the ministers and S. S. officers and parents labor to keep up the interest in this noble work and try to maintain that high spiritual standard that shall secure the salvation of our children.

After remarks by O. A. Olsen it was adopted. Adjourned *sine die*.

Sabbath morning we had a large and interesting Sabbath-school, recitations being held in three different languages,—English, German, and the Scandinavian.

A. D. OLSEN, Pres.

N. C. KIER, Sec.

TEXAS S. S. ASSOCIATION.

THE fifth annual session of the Sabbath-school Association of Texas convened on the camp-

ground near Waxahachie, July 13, 1883, at 3:30 P. M., Bro. H. C. Chrisman occupying the chair, having been appointed to the presidency by the former President, Eld. E. W. Whitney. The meeting opened informally, as it was immediately preceded by a meeting of the H. and T. Society. The Secretary being absent, Mrs. M. J. Bahler was appointed Secretary *pro tem*. Eighteen delegates, representing fourteen schools, were present.

The Chair was empowered by vote to appoint the usual committees. Nominating Committee, Frank Green, J. F. Bahler, M. G. Dillon; Committee on Resolutions, John Wilson, O. A. Olsen, and M. F. Johnson.

Adjourned to call of Chair.

SECOND MEETING, JULY 19, AT 6:30 P. M.—The Committee on Nominations reported as follows: For President, H. C. Chrisman; Secretary and Treasurer, S. C. King; Executive Committee, H. C. Chrisman, W. J. Keer, Frank Green. The persons proposed were elected by unanimous vote.

Adjourned to call of Chair.

THIRD MEETING, JULY 22, 7:45 P. M.—Committee on Resolutions, not having understood their appointment, could not report. Remarks were made by Bro. Frank Green in regard to electing S. S. officers, after which Bro. Van Horn gave his plan of organizing schools.

Adjourned *sine die*. H. C. CHRISMAN, Pres.
SUSIE C. KING, Sec.

Special Notices.

NOTICE.

THOSE coming to Mapleton to attend the Smithland, Iowa, camp-meeting and paying full fare over the Chicago and Northwestern Railway, will be returned at one-third fare. The same accommodations will be granted by this road at the Algona camp-meeting. The Chicago, Milwaukee, and St. Paul railway will return at one-fifth fare those who pay full fare coming to the Algona camp-meeting over their road.

A. R. HENRY.

Battle Creek, Mich., Aug. 10.

THE NEBRASKA CAMP-MEETING AGAIN.

ALL who expect to go over any portion of the Union Pacific R. R. or its branches, to or from the camp-meeting at Crete, except from stations where twenty-five or more will start, should write to me at once, giving name and address, and giving the station at which they expect to purchase their ticket, so that I may forward them the necessary certificate to entitle to buy tickets at one and one-fourth fare for round trip. Any one desiring to attend this meeting is entitled to the same privilege, whether belonging to our people or not. These round-trip tickets will be good from Monday, Sept. 17, till Sept. 29, both dates inclusive. Don't neglect to apply soon, that all arrangements may be completed before you are ready to start.

Let all avail themselves of this opportunity, as we expect to have the best camp-meeting we have ever had in this State.

A. J. CUDNEY.

TENTS FOR NEBRASKA CAMP-MEETING.

IN answer to the many inquiries in regard to tents, I would say that they can be sold, *pitched on the ground*, at the following low prices:—

Size.	Hight of wall.	Price.
10 x 12	3½ feet	\$11.45
12 x 14	4 "	14.55
14 x 16	4 "	19.35
16 x 18	6 "	26.55

The tents are eight-ounce duck, and all complete with stakes and poles. They need not be paid for till the parties wanting them reach the camp-ground; but orders should be sent in at once.

Any who are not prepared to purchase, can rent at very reasonable rates. There will also be several tents pitched to accommodate those unable

to rent. Let none stay away. Provision will be made for all.

A. J. CUDNEY.

COLLEGE ITEMS.

It has at last been decided that the first term of the Battle Creek College, for the coming College year, will be opened on Wednesday, the 5th of next September.

The services of competent teachers have been secured, and no pains are being spared to make the school in every respect such an one as will be most fully adapted to the work of qualifying those who shall have the benefit of the educational advantages which it offers, for positions of usefulness in the cause and work of God, or in the communities in which they may reside.

Owing to the necessity of issuing a Supplement to this number of the REVIEW, the publication of the Catalogue has been delayed several days. It will make its appearance, however, the last of this week, and will contain all needed information respecting courses of study, cost of board, price of tuition, etc., etc. Any person desiring a Catalogue will receive it free of charge, by sending to this Office his address accompanied with a three-cent postage stamp.

W. H. L.

THE NEW YORK CAMP-MEETING.

As the time and place for the New York camp-meeting are now decided, we wish to call special attention to its importance, and urge upon all the friends of the cause in our Conference the great need of sharing its blessings and privileges. We are rapidly approaching the end of all things, and those who allow worldly considerations and temporal interests to hinder them from attending our annual feast of tabernacles are losing their hold on the Lord, and their interest in his truth and work.

Dear brethren and sisters, I hope you will examine carefully the reasons and motives which incline you to decide against attending our coming camp-meeting. This may be the last opportunity, with some of us, of sharing the blessings of such a meeting.

We shall have the best of help,—Eld. Geo. I. Butler and perhaps Sister White also. There should be a general rally of our people to receive the precious instruction and words of warning from God's servants, and share in the gracious outpouring of the Spirit of God that will surely come upon us if we seek the Lord with all our heart.

Reduction of fare will be secured, without doubt, on the Rome, Watertown and Ogdensburg R. R. and all its branches, of which due notice will be given through the REVIEW.

Those desiring family tents for use on the camp-ground, should send in their orders before Sept. 1, stating size. Send orders to M. H. Brown, Watertown, N. Y. Prices and further particulars next week.

M. H. BROWN, Pres. of N. Y. Conf.

VERMONT CAMP-MEETING.

We expect that Elds. G. I. Butler and I. D. Van Horn will attend this meeting. It is also expected that Sister White will be present. This will be an important meeting for the cause in our State. Questions materially affecting the interests of the work in this Conference will be considered, and all our ministers should be present through the entire meeting, that they may have a voice in shaping a programme for future labors. A good work is being done in canvassing for the Signs, but our tents are not running. Who in the future will enter the field as ministers of the gospel to give the last warning notes of mercy to the world, and to make a life-work of it, is at present a ques-

tian of grave importance with us. We are not doing what we should. Our brethren and sisters from all parts of the State should come, bringing their children and friends, with many fervent prayers for the conversion of souls, and for heavenly blessings to crown the labors of God's servants with success in this annual gathering.

With some, this camp-meeting will no doubt be their last one. The strongest and most healthy may be first to finish their work. Two brethren in the prime of life with firm health, who were with us last year, we shall greet no more. Bro. F. G. Smith, who for years had faithfully served as one of the camp-meeting committee, and our much-esteemed Bro. C. W. Stone, a minister of the gospel of this Conference, will not meet with us again. The loss of our dear Bro. Stone, by a providence so mysterious, so unexpected and heart-rending, casts a gloom over our minds, and sends mourning into all of our churches, as it must everywhere he was known, both among the brethren and those not of our faith. Oh, for grace to submissively bow to this heavy bereavement, and to learn the lesson we should from it.

Dear brethren and sisters, come to this holy convocation, come to seek the Lord and his grace for future trials and duties, and for help that we may obtain victory and win the crown of life eternal.

Particulars about free return checks, how to come to Montpelier, and how to reach the grounds, etc., next week.

A. S. HUTCHINS.

HILLSDALE CAMP-MEETING.

THE annual camp-meeting for the southern district of Michigan will, providence permitting, be held on the fair-ground in the city of Hillsdale, Mich., commencing Aug. 22, and closing Aug. 27. The usual committees have been appointed, and arrangements will be perfected to make the meeting a success, with the Lord's blessing.

Hillsdale is easy of access from every point of the compass, the Lake Shore main line and branch lines radiating in every direction from it. We confidently expect the most efficient ministerial help in the State all through the meeting, and we hope for a general attendance of all our people to whom this meeting is accessible.

There is no doubt but there will be the usual reduction in fare to and from the meeting. The regular bus line will be at all trains, and will carry passengers to and from the grounds at ten cents per single fare; trunks the same, hand baggage free. The grounds are the most delightful known in the State, always dry. We have, as last year, the use of all the buildings. There will be plenty of good stabling for horses, the very best of hay at one-half cent per pound, and grain at cost to those who want it.

We have full control of the dining-hall. An efficient and reliable man will be put in charge of it, who will furnish the ground with all that is needed and attainable. Those who wish to do so, can board at the hall regularly, or obtain single meals at 25 cents each. Let all bring tents who can do so. Those who cannot bring tents will find ample accommodations in the several halls on the ground. Plenty of bedding should be brought, all necessary dishes, and a little extra clothing for possible changes of weather. Bedsteads will be furnished at a trifling cost to those who need them, with springs and mattress, and a plenty of good bright straw. We hope to see all our churches south of the M. C. R. R. at this meeting, and especially those belonging to our district north of it.

Many of our people on the west shore and along the Lake Shore line, will find Hillsdale easy of access. Probably some in Northern Ohio and Indiana can get to this meeting that could go to no other. Isolated brethren and sisters and scattered ones, come to our feast of tabernacles. The time is the best we could select, just after the hard work of harvest and before seeding. Rest from your exhausting physical labor, and work a week for God and your own souls. We have but little time; let us be in earnest.

D. H. LAMSON.

NOTICE TO IOWA CHURCH TREASURERS.

We wish to remind you that Bro. C. F. Stevens, of Knoxville, Iowa, was elected secretary of our Conference at its last session. Whenever you send any money to our State treasurer, A. R. Henry, Battle Creek, Mich., be sure to notify the secretary of the amount and the time when you

sent it, as it is necessary that both these brethren should keep an account of all the money that is sent in, and Bro. Stevens has no means of knowing how much money you send to Bro. Henry unless you notify him. This is an important matter, and we wish every treasurer in the State to take notice of it, and be sure to do it. If you have sent any money to the State treasurer since the last camp-meeting, and have not reported to Bro. Stevens, do so at once, and tell him the amount sent and the time when.

Another thing: We wish that each treasurer would provide himself with a blank receipt book, and give every one who pays him any tithes a receipt for the same. This is but just and right. The blanks just adapted to this work can be had by sending to Sister Hornby at Davenport, and we hope that each treasurer will see that he has a supply on hand. Then he should have his receipts from the State treasurer to show as vouchers that the money received has been properly sent off.

We ask the elders of our churches to look after this matter, and see that this is done. See that proper receipts are given, and see that your treasurer reports to the State secretary. If the one you now have is too indolent to do this, and cannot be persuaded to reform, we recommend that he be put out, and some else put in who will do it. In one of our churches last year, several hundred dollars were lost, just because these simple things were neglected. Business is business, brethren, and let us do business on business principles in whatever place we may be called upon to do it. This will inspire confidence in those for whom we act, and, as their confidence increases, their benevolence will increase; and as that increases, their money will increase, and we shall need all of that we can get.

E. W. FARNSWORTH.

NEW ENGLAND CAMP-MEETING.

THE time for our annual camp-meeting has nearly arrived. All will remember that last year we had none. Marked changes have taken place in our work since last we gathered in that capacity. The political outlook of earth's nations, the moral condition of the world, and the present progress of the work of God, declare in terms unmistakable, that our work will soon be ended.

Our camp-meetings are of vast importance, or they are not. If they are not, they should be ignored; but if they are, then our brethren and sisters generally should put forth special efforts to attend them.

THE TIME FOR THIS MEETING, as you have noticed in the REVIEW, is August 23-28. The first meeting will be held Wednesday evening, August 22, at which time all should be on the ground with their preparations made, to give their time and attention to the meetings.

THE PLACE where this meeting is to be held, is in the city of Worcester, Mass., on the fair-ground. Worcester has not less than sixty thousand inhabitants, and this is our first attempt in New England to hold a camp-meeting in a city. This ought to be the largest and best meeting we have ever held; because,—

1. All our people need this meeting. When we consider how little labor has been bestowed upon the work in New England, for the past three or four years, and when we take into account the great lack of interest manifested by many of our people, it needs no argument to show that all should attend.

2. We have been putting forth special efforts for weeks in Worcester to get the truth before the people. We expect to secure there, before our meeting, not less than one thousand trial subscriptions to the *Signs*. This means from three to five thousand readers. Some of these will be interested, and will attend our camp-meeting, and for the first time will hear spoken the last message of mercy to the world. How will this truth affect their hearts? If they witness in us that earnestness, devotion, consecration, and zeal, that the work in which we are engaged demands,—if they see in us a people terribly in earnest, and acting as though we believe what we profess; in short, if they find that God is with us, those who are honest and true, will recognize the fact, and the solemn truth of God will make its impress upon their hearts.

3. The servants of God whom we expect to attend this meeting, will have for us just what our people need. Will we regard it of sufficient importance to give them our presence? The President of the General Conference, Eld. Geo. I. But-

ler, also Eld. I. D. Van Horn and Eld. Haskell, will no doubt be present; and it is now expected that Sister E. G. White, who has not been here for three years, will attend this meeting.

The question of our school, and other important matters, will come up for the consideration of our people.

Dear brethren and sisters, lay your plans at once to attend. Let no ordinary circumstances keep you away. And, as you come, there are some things we suggest that you leave at home.

1. *Your worldly cares.* Think and worry about them as little as possible on the camp-ground, talk about them less, and let the week be devoted to thoughts of God and Heaven.

2. *If you have church trials, or heart-burnings, leave them behind;* they will be of no service to you at the camp-meeting.

3. *A spirit of debating and arguing.* This you need not bring; for it will not add to the interest of the meeting. We do not mean, by this, that you should not converse intelligently with interested persons upon the truth; but we do mean that spirit which would force our views upon others regardless of their feelings.

We further suggest certain things that you bring with you.

1. *As far as you can, persuade your neighbors to come.* Tell them about the meeting. Interest yourself in them, and, if possible, induce them to attend.

2. *Your children.* If ever there was a time when we should bind the children to our hearts, and aid them to become connected with God and Heaven, that time is now. Bring them with you.

3. *The blessing and Spirit of God.* The success of our meeting will depend upon the presence of this. Some will come with it. Why not all? Some with humility of heart, will seek God; such will bring the angels of God with them.

In conclusion, we say, Come to this meeting praying that God will make it a success, and that this may be the best meeting ever held in New England.

The usual reduction of fares on the several railroads will probably be secured, and ample provision will be made for all who will attend. Bring plenty of bedding and clothing with you, as the nights may be cool.

D. A. ROBINSON.

News of the Week.

DOMESTIC.

For the week ending July 10.

—The situation in the telegraph contest is unchanged.

—The Georgia Legislature Tuesday passed a general local option law for the State.

—Neal Dow has figured it up and says \$1,300,000,000 is spent for drink annually.

—Egypt's water-supply is claimed to be infected with putrid matter from the Mediterranean to the cataracts of the Nile.

—Secretary Lincoln has taken the task seriously in hand of putting a stop to the outrages at West Point which are called "hazing."

—The total collections from internal revenue during July were \$9,278,535, which is \$3,600,000 less than the total collections in July, 1882.

—It is estimated that the public debt statement, which was issued last week, will show a decrease of between \$8,000,000 and \$9,000,000.

—Ex-President Hayes and other prominent men unite in a call for all persons interested in prison reform to meet in Saratoga, Sept. 7.

—Fire at San Francisco Saturday morning destroyed a block of thirty buildings, among them the Winter Garden Theater and Druids' Hall. Loss, \$300,000.

—A mass meeting of 30,000 persons, protested in Trafalgar Square, London, Monday, against the exclusion of Bradlaugh from the House of Commons.

—At Kirby, Ohio, Tuesday, Frank Benbaugh, 10 years old, complained of headache in the forenoon, and soon fell into a sleep, from which he cannot be awakened.

—The anti-Jewish riots have broken out afresh in Ekaterinoslav, Russia, and in the collisions between the military and the populace hundreds have been killed.

—Proctor Knott was elected Governor of Kentucky Monday, his majority being estimated at 45,000. The Legislature will stand: Democrats, 110; Republicans, 23.

—At Grand Rapids, Mich., Tuesday night, a railway conductor, who was watching in his house for burglars, shot his wife fatally, mistaking her for a nocturnal prowler.

—An election riot occurred at Bryantsville, Ky., Monday, resulting in two negroes being shot dead, two fatally wounded, and three other persons (two white) seriously injured.

—Fifty-nine persons were poisoned last Friday night at Camden, S. C., by eating ice-cream at a Baptist church festival. One child died, and the recovery of many others is doubtful.

—Near Point Lookout, off Baltimore, Friday morning, the steamer William Lawrence and schooner Sarah Lavinia were in collision, the latter immediately sinking. Four persons perished.

—Tuesday night, in Hamburg, Pa., Oscar Miller, aged 18, put five bullets into different parts of his anatomy when Kate Stambach, 16 years old, refused to marry him. Miller may survive. Almost a pity.

—Allen P. Morris was the first Confederate soldier to draw a pension under the Tennessee law allowing ten dollars a month to Confederates in the army. Mr. Morris had both eyes shot out in the battle of Stone River, Dec. 31, 1882.

—This year is successfully carrying off the black flag for the number of its distressing disasters. The year is but half done, yet it is darkened by more great catastrophes than can be shown for any two years during the last decade or so.

—Five suits brought against the Western Union Telegraph Company in Philadelphia, by C. H. Fuller, agent of the Chicago Meat company, have been decided in the telegraph company's favor. Damages were claimed for delayed dispatches.

—On the 25th inst. the Northern Pacific Railroad will be connected sixty miles west of Helena, but the formal opening will not take place until Sept. 8. Freight to and from points in the Pacific Northwest will be received after the 25th of August.

—During the past eighteen months there have been shipped to China from San Francisco 25,000 Springfield rifles, 250,000 cartridges, and many hundred bales of cotton-duck for tents. All were from Springfield, Mass., and the total value is nearly \$5,000,000.

—On the 1st inst. the signs, "Subject to Delay," were removed from all the Western Union Telegraph offices in the United States. This fact seems to indicate that the back-bone of the strike is broken, and that the strikers are likely to be left out in the cold.

—War has broken out between a gang of negroes and Italians working on the Ohio River Railroad, at Sisterville, W. Va. The negroes put in a blast and failed to warn the Italians, two of whom were killed. The latter are armed with revolvers, dirks, and picks, and the Africans with razors.

—A fire which started Wednesday in the tinware manufactory of Matthews, Ingraham & Co., at Baltimore, burned twenty stores and houses in Lexington, Pine, and Arch streets, and Pine alley. Many persons had narrow escapes, and two firemen were injured by falling walls. The total loss will exceed \$80,000.

—Nearly five hundred men are at work endeavoring to clear away 40,000,000 feet of logs from the Michigan Southern railway bridge at Grand Rapids, the only one left in that city. The water has receded three feet. Employes of the Indiana road are working night and day on a temporary structure across the river.

—Sections of Iowa and Nebraska were visited Tuesday night by a hail and rain storm, which worked terrible ruin to growing crops. Hundreds of cattle and hogs were drowned, and some persons lost their lives. The hail was of huge dimensions, and in one locality is reported to have fallen to the depth of five inches.

—A meeting to further emigration, over which Earl Shaftesbury presided, the Archbishop of Canterbury being also present, resolved at London, Friday, that 200,000 persons should be sent to Canada and the colonies, the state to buy them farms, taking a mortgage for security. It is proposed to send 10,000 families to Canada next spring.

—It is a little remarkable that among the Californians who have died in the past ten years there should be thirty millionaires. Such a large proportion of rich men taken from the controlling influence of eastern commerce or speculation in that length of time, would have served to cripple many important industries, if nothing more serious were effected by the change of moneyed power. Yet it does not seem that these deaths made a very great or grave impression on California affairs, the huge magnificence of everything there making even extraordinary deaths commonplace. Of these men who died, one left \$5,000,000, another \$3,500,000, four of them \$2,000,000 each, and one \$1,500,000. The rest were content with just the sum that made them millionaires, satisfied that others could take no more away at last.

FOREIGN.

—During Saturday and Sunday the plague of cholera in Egypt claimed 1,598 victims.

—Hartman, the Nihilist, is making preparations in London for a Socialist congress.

—The Hungarian Jews who were on trial for the murder of a Christian girl, have been acquitted.

—A child was rescued alive from the ruins of the Ischia earthquake Saturday. It had been under the debris seven days.

—The Hovas surround the French forces at Tamatave, Madagascar, who are unable to advance because of their limited numbers.

—The largest steamer ever built on the Mersey, having accommodations for 1,350 passengers, was launched at Liverpool last Saturday.

—The national debt bill, which passed second reading in the English Parliament Tuesday night, will have the effect to reduce the debt by £173,000,000 in twenty years.

—The plagues of history seem to be repeating in Egypt. First the sword of the English, then cholera, and now the worms are chewing up the crops. It is certainly a dark hour for the descendants of Pharaoh, and will arouse the world's sympathy.

—An attempt, attributed to Fenianism, has been made to blow up a linen factory at Cupar Fife, Scotland. A box of dynamite with a lighted fuse attached was discovered in the building in time to extinguish the fuse before it reached the explosive.

—Thursday last, the Jews in Ekaterinoslav, Russia, were set upon by a mob, and their houses and shops wrecked. Ten of the rioters were killed by the soldiery, who were called out to restore order. The town authorities voted the Jews 5,000 rubles as compensation for their losses.

—Disease is more fatal than wounds to soldiers in the time of war. In the Crimea 10,000 out of 29,000 English succumbed to the disease; in the Russo-Turkish war whole divisions were swept off by the cholera. In 1866 the Prussian army lost 6,427 men from cholera, against 4,400 on the field. In 1870-'71 the Germans lost 12,000 men by disease; less than half that number fell in battle.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:7.

THE ORDER AND TIME OF CAMP-MEETINGS.

KANSAS, Bull City, Osborne Co.,	Aug. 9-20
OHIO, Galion, Crawford Co.,	" 14-21
IOWA, Smithland,	" 16-20
" Algona,	Sept. 5-11
MASSACHUSETTS, Worcester,	Aug. 22-28
VERMONT, Montpelier,	Aug. 30 to Sept. 4
MICHIGAN, Hillsdale,	Aug. 22-27
" Manton, Wexford Co.,	Aug. 30 to Sept. 4
" (State Meeting),	Sept. 25 to Oct. 2
MAINE, Waterville,	Sept. 6-11
CALIFORNIA, San Jose,	" 6-18
NEW YORK, Union Square,	" 12-18
NORTHERN WISCONSIN, Merrillon,	" 12-18
ILLINOIS, Sheridan, La Salle Co.,	" 18-25
NEBRASKA, Crete, Saline Co.,	" 19-25
KENTUCKY, Glasgow,	" 19-26
SOUTH-EASTERN KANSAS, Ft. Scott,	" 20-30
KANSAS, Eldorado, Butler Co.,	Oct. 11-21
MISSOURI,	" 11-16
TENNESSEE, Leach,	Sept. 27 to Oct. 2
SOUTHERN INDIANA, Farmersburg,	Sept. 12-18
INDIANA, Bunker Hill, Miami Co.,	Oct. 1-10
ALABAMA, Choctaw Co.	" 4-9

When those interested learn where they want their meeting, they should write directly to the REVIEW Office and state the places.

GEO. I. BUTLER, Pres. Gen. Conf.

SOUTHERN INDIANA CAMP-MEETING.

It has been the judgment of the officers of the Indiana Conference for several years past that the time would come when circumstances would demand that a camp-meeting be held in Southern Indiana. It seems that we have reached that time, therefore we have decided to hold a camp-meeting at Farmersburg, Sullivan Co., Ind., commencing Wednesday, Sept. 12, and continuing until Tuesday morning, Sept. 18. First meeting, Wednesday night.

Our State is a long one from north to south. To accommodate the majority of our people with camp-meeting privileges, we are under the necessity of locating our annual State camp-meeting in the northern part of Central Indiana, which carries it such a long distance from those in the southwestern part of the State that but few can attend the general meeting each year.

We therefore appoint the above meeting for the benefit of those living in Southwestern Indiana, and hope all will make special efforts to be present. The meeting will be small at best, as but few have been brought into the truth in this part of the State; therefore we desire, and expect to see, a general turnout on the part of all our brethren and sisters in this part of the State.

We would extend a cordial invitation to friends in Southern Illinois, who can attend our camp-meeting but not their own, to meet with us. Do not, however, attend ours if you can possibly attend your own, if you cannot attend both.

S. H. LANE.

IOWA SABBATH-SCHOOL CONVENTION.

THERE will be a Sabbath-school Convention held in connection with the camp-meeting at Algona, Iowa, Sept. 5-11. I will notify the parties by mail, of their part in the programme. I hope to see a good attendance at that meeting. Let the parents come and bring their children, that we may all be benefited by the meeting.

There will be a Sabbath-school held on the camp-ground Sabbath morning. In order that there may be harmony, we will give the lessons to be studied for that occasion. Those that study the lesson in the *Instructor* will please prepare the lesson for that day. Those who use "Bible Lessons for Little Ones" will prepare lessons as follows: No. 1, Lesson 20; No.

2, Lesson 12; No. 3, Lesson 6. Let us prepare our lessons and have a good Sabbath-school.

J. H. DURLAND, Pres. Ia. S. S. A.

LESSONS FOR THE SABBATH-SCHOOL AT THE SMITHLAND MEETING.

THE children will prepare lessons in "Bible Lessons for Little Ones" as follows: No. 1, Lesson 28; No. 2, Lesson 20; No. 3, Lesson 27; No. 4, Lesson 8; No. 5, Lesson 10. Bro. H. P. Holser will have charge of the school.

J. H. DURLAND, Pres. Ia. S. S. A.

MONTHLY meeting for the churches in Tuscola Co., Mich., at Reese, Sabbath, Aug. 18. The Baptist house has been secured for our services. Sabbath-school at 10:30 A. M., preaching at 12 M.

ALBERT WEEKS.

CHANGE OF THE CAMP-MEETING IN MISSOURI.

At the special request of the Missouri Conference Committee, their camp-meeting is changed from Sept. 25 to Oct. 2, to Oct. 11-16. This is to secure the presence of the President of the General Conference, who could not be present unless this change was made.

GEN. CONF. COM.

THE annual session of the Vermont Sabbath-school Association will be held in connection with the camp-meeting at Montpelier, Aug. 30 to Sept. 4. Lessons for the Sabbath will be as follows: Lesson 16, in "Bible Lessons for Little Ones No. 1," in the other books and *Instructor*, the regular lesson for the first Sabbath in September, or 9th in third quarter. Let all be prepared with lessons.

H. PEEBLES, Pres. Vt. S. S. Asso.

THE Northern Wisconsin camp-meeting will be held at Merrillon, Sept. 12-18. We expect to secure reduced fare on the railroads centering there. Will give notice soon.

H. W. DECKER.

THE twenty-first annual session of the Vermont Conference of S. D. Adventists will be held in connection with the Camp-meeting at Montpelier, Aug. 30 to Sept. 4. Every church should be fully represented by delegates prepared to act on the important questions which will come before the Conference. There is no business that can compare in importance with that connected with the interest and advancement of the cause of God.

A. S. HUTCHINS, Pres.

No providence preventing, I will meet with the church at Burlington, Mich., Sabbath, Aug. 18, 1883. Meetings can be held on Sunday also if the brethren desire.

H. VRYSEY.

QUARTERLY MEETINGS IN DAKOTA.

THE State quarterly meeting for Dakota will probably be held at Madison Sept. 27 to Oct. 1. We would therefore suggest that the church quarterly meetings be held Sept. 8, 9, and the district meetings the 15th and 16th.

The State quarterly meeting will be one of much interest, and importance, and we hope to have a good representation from all the churches. The meetings will be held in the forty-foot tent if the weather permits.

O. A. OLSEN.

TO VERMONT SABBATH-SCHOOLS.

I would call the attention of parents, teachers and scholars, to Eld. Butler's notice of "Sketches from the Life of Paul," in the REVIEW of July 24, and urge all who can to obtain a copy of the book. It is an excellent help in preparing the present S. S. lessons, and, like other works from the same pen, there is little danger of praising it too much.

H. PEEBLES.

Publishers' Department

"Not slothful in business."—Rom. 12:11.

RECEIPTS.

Books Sent by Freight.—Engberg & Holmberg \$252.00, H. W. Decker 163.70, W. J. Boynton 23.40, J. I. Allison 10.00, J. W. Howner 46.71 P. D. Moyers 37.80, M. L. Huntley 84.90.

Books Sent by Express.—G. K. Owen \$17.59, D. A. Wellman 3.86, Ada M. Shields 8.34, R. C. Porter 3.95, Warren Smith 10.00, E. W. Farnsworth 23.02.

Cash Rec'd on Account.—Dakota Conf. E. A. Randall, tithe \$5.00, S. H. Field 25.00, B. C. V. M. Society 34.69, Ind. Tent Fund per S. H. Lane 30.00, Wm. Hill per S. H. Lane 42.00, Kan. T. & M. Society per C. A. Gibbs 205.00, Wis. T. & M. Society per H. W. Decker 300.00, Signs of the Times, Mich. T. & M. Society per N. E. Sisley 500.00, Ky. T. & M. Society per Bettie Coombs 70.21, B. C. V. M. Society per F. H. Sisley 120.83, B. C. V. M. Society per F. H. S. 37.95, Penn T. & M. Society per Mrs. D. C. Phillips 178.14, H. T. Hoover 4.00.

Shares in S. D. A. P. Association.—A. H. Cleaves \$50.00, S. L. Curtis 20.00, J. C. Jorgensen 10.00, Mrs. Arista Fleming 10.00, Lambert Evrard 5.00, Fannie Depas 10.00.

Gen. Conf. Fund.—N. E. Conf. tithe 109.06, Penn Conf. tithe 71.45.

Mich. Conf. Fund.—J. A. Demill \$2.00, Wright per S. H. Lane 6.00, Essteller per John Harvey 12.00, Vergennes, I. G. Evans 2.00, Sand Lake 4.12 Fairgrove per Mrs. Elma Wilber 5.18.

Mich. T. & M. Society.—Dist. 2 per O. F. Campbell \$66.03, Dist. 5 per J. S. Wicks 20.70, Dist. 4, Alma Perham 3.03, Alphonzo Ford 4.30.

Mich. T. & M. Reserve Fund.—Dist. 2 per O. F. Campbell \$53.75.

Mich. Sav. Charity Fund.—per O. F. Campbell 50c.

Mich. Col. Ex. Fund.—per O. F. Campbell 50c.

Int. T. & M. Society.—Wm. Simkin \$10.00, Ida Flemming 10.00.

European Mission.—A friend \$20.00, Harriet Wetmore \$5.00, Betsey Landon 5.00.

English Mission.—A Friend \$20.00, Ralph Johnson 1.00, Mrs. Betsey Landon (tea & coffee money) 25.00.

Scandinavian Mission.—Thos. Bickle \$2.00.

